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RECORD
OF CHRISTIAN WORK

Founded in 1881 by D. L. Moody

Volume 50 + Number 3

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JAMES REID G. CAMPBELL MORGAN KENNETH B. WELLES
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MARCH + 1931

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Northfield Conferences, 1931

Young Women	June 23–July 1
Home Missions	July 6–13
Foreign Missions	July 13–21
Religious Education	July 22–31
Christian Workers	August 1–17
Christian Endeavor	August 17–24

Full information from A. G. Moody, secretary, East Northfield, Mass.

Winona Lake (Indiana) Bible Conference
August 14-23, 1931

Among speakers announced by Dr. W. E. Biederwolf, director, are—J. C. Massee, Charles R. Erdman, G. Campbell Morgan, John Timothy Stone; with Homer Rodeheaver in charge of the singing.

CURRENT THOUGHT

IT IS BETTER to have wooden churches and fine preachers than to have fine churches and wooden preachers.—"Living Church."

TO LOSE A BIT OF MONEY is nothing, but to lose hope and nerve and ambition, that is what makes men cripples.—Herbert N. Casson.

THESE CONCEPTS reduce the whole universe to a world of light, potential or existent, so that the whole story of its creation can be told with perfect accuracy in the six words, "God said let there be light."—Sir James Jeans.

FROM THE EDUCATIONAL STANDPOINT, since modern public education is not committed to Biblical instruction, and yet Biblical knowledge is essential in liberal education, it is the more incumbent upon voluntary organizations and upon individuals to promote Bible study as an object of primary importance.—H. H. Horne.

PAGAN TENDENCIES of the present day give the church much the same problem as during Christ's ministry on earth. We must present to our youth, so beset with intellectual and spiritual perils, a fresh, virile, Pentecostal message of Christ in language the present generation can understand, with a moral passion it cannot resist.—William C. Covert.

WORSHIP is first of all an attitude, an attitude of the soul. Then it is an expression of that attitude, some act directed by the soul that is an outlet and opportunity for that attitude. It may find this outlet in silence as in the Quaker meeting, in spectacle as at a Catholic confirmation service, or in audition as in the usual Protestant church service at home. Thus worship may be begotten or stimulated through the ear-gate, through the eye-gate, or through meditation, conscious, purposeful contemplation. Catholics make use of all these ways, laying special emphasis upon spectacle. Protestants generally rely largely, sometimes almost wholly, upon the ear-gate. Among all, only the Quaker gives large place to contemplation.

Which things are a parable.—Melvin Grove Kyle.

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Faith at a Street Crossing

Edgar Williams, Los Angeles

I was standing some weeks ago on the corner of Olive and Sixth Streets, Los Angeles, with a crowd of others waiting to cross to the other side of Olive when the signal should make it possible to do so. Crossing from one side of the street to the other in these days of congested traffic in the business centers of our large cities is a great adventure. One has to be sure of foot, keenly alert, and endeavor to look two or three different ways at once if one expects to reach the other side among the quick rather than to be numbered among the dead, or even the maimed.

When the sign read "Stop," which meant "Go" for us, I heard a voice saying:

"Hold fast to mother's dress!"

It was the gentle command of a mother to her little five- or six-year-old daughter by her side. As we stepped from the curb, again the reassuring command, "Keep tight hold of mother's dress!" and on we made our way across the street.

But what is that I hear before we have reached the middle of the crossing? It is the music of a harmonica held to her mouth by the left hand of the little wayfarer who tightly grasped the skirt of her mother's dress with her chubby right.

"Music?" you query. "Music from a harmonica?"

Yes, for whatever the dissonance or lack of harmony, it was sweetest music because it was the expression of perfect faith, absolute trust and complete assurance, all following obedience.

What did the little girl care about automobiles which are ever making right and left turns to make the crossings more or less hazardous in spite of the stoppage of parallel traffic on the street crossed? She could play her harmonica with all the abandon and assurance she might feel in her own home, for did she not have fast hold of the dress of a mother watchful as an eagle for her young that no harm should befall?

The music (yes, music!) continued until we reached the other side of the street, and mother and daughter disappeared in the hurrying crowd. There, I thought, was a perfect exhibition of faith! And it was no less such because natural and spontaneous.

The new Disciples of Christ Church at Washington is about to install a carillon of 25 tubular bells. This imposing edifice of monumental beauty is so close to the White House that the melody of the hymns as they wing their way from the chimes will be quite audible there. Equipment is included whereby the Westminster peal will be sounded every 15 minutes, and any musical selection or program can be played automatically as desired. The carillon is produced by J. C. Deagan of Chicago.

Another unusually fine set of bells of which news reaches us is being cast by the Meneely Bell Co. of Troy, N. Y., for the tower of the University of North Carolina at Chapel Hill. The bells are to duplicate the famous chimes in Cadet Chapel at West Point, and will be installed in a tower 171 feet high. Their dedication is set for next Thanksgiving Day.

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March, 1931

Record of Christian Work

A. P. FITT, Editor

Vol. 50 + No. 3

The RECORD OF CHRISTIAN WORK is a monthly review of world-wide religious thought and activity, with contributed articles and sermons; departments of Bible study and devotional reading; and reports of addresses delivered at the famous Northfield conferences. Owned and controlled by The Northfield Schools.

Subscription Price: $2.00 a year; Canada, $2.25; elsewhere, $2.40. Single copies, 20c. Receipt sent only upon request, as the expiration date on wrapper is generally regarded as sufficient. Send subscriptions to *Record of Christian Work*, East Northfield, Mass., by bank draft, express or postal money order.

Change of address. In sending notice of change of address, please give both old and new addresses.

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Publication, Editorial and business office: 5 Moody Street, East Northfield, Massachusetts.

Advertising: Religious Press Association, managers, 325 North 13th Street, Philadelphia, Pa.

Copyright, 1931, by Record of Christian Work Co. Entered as second class matter February 2, 1931, at the post office at East Northfield, Massachusetts, with additional entry at Concord, New Hampshire, under act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 10, 1918.

Published by RECORD OF CHRISTIAN WORK COMPANY, INC.,
East Northfield, Massachusetts
ELLIOTT SPEER, *President*
A. G. MOODY, *Treasurer*
S. E. WALKER, *Secretary*
FRANK W. PEARSALL, JR.
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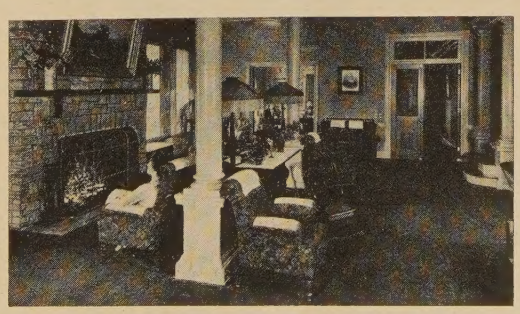

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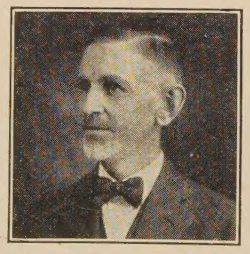

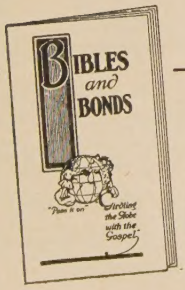

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AMAZING as is the communication of speech and sound through the trackless skies, yet more wonderful is the newest discovery of science, television. How interesting, in this day, to see placed side by side a record from Luke 4. 5 and a paragraph from a London newspaper.

The Scripture record reads: "And the devil, taking him [Jesus] up into an high mountain, showed unto him all the kingdoms of the world in a moment of time."

The London paper of recent date reads: "Scientists of brilliant repute believe, with Baird, that television in the next few decades will make the whole world visible to any person in any part of it. Then we shall not merely talk of New York, Washington, Philadelphia, Chicago, San Francisco, Ottawa, Capetown, Calcutta, Melbourne; not merely speak of Moscow, Peking, or Hankow, but from this island we shall see them. We shall see persons and scenes thousands and thousands of miles away without stirring. We shall travel the globe, certain years hence, seeing the whole world in the magic mirror of television."

Amazing as is this declaration, and more amazing its realization, yet the Bible was before both. Who will dare say that the Bible is obsolete or obsolescent when it anticipates the discoveries of science by 1900 years?

Centuries ago God spoke and caused it to be written: "Behold, he cometh with clouds, and every eye shall see him!" The king of kings, when he comes in his glory, will be greeted with "Hosannas" by many, while others will cry out to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne!"

This hour which marks God's preparation for the advent of the king of kings, the invasion of earth by the celestial, is the same hour in which we of the earth are moving out by communication into the skies. The human voice by the power of science can now be heard around the world. Surely the king of glory with his infinite resources can make himself heard and seen by ears and eyes in the remotest bounds of earth.—Stewart P. MacFennan.

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Record of Christian Work

Volume 50 MARCH, 1931 Number 3

THE GOSPEL OF MATTHEW is now ready in Turkish in a completely revised version and printed in the new Roman characters.

ABYSSINIA has issued a new postage stamp on which are inscribed the words of the psalmist:

"Ethiopia shall soon stretch out her hands unto God."

A JEW IN A LONDON HOSPITAL, whose only hope lay in a transfusion of blood, refused it because it was from the veins of a Gentile. He declared that he would rather die than have Gentile blood flowing through his veins.

A MISSIONARY was talking to some Persian women about the creed, and tried to show that it contained the gist of the gospel story in a short form. At once one of the women said:

"Yes, a bunch of flowers out of the garden! You see that and know all that the garden contains."

NORTH AMERICAN MISSIONARY FORCES spent last year $4,320,959 in Latin America, sustained about 1200 missionaries, 131 secondary schools, 16 hospitals, 48 clinics and 86 Evangelical papers. The spiritual and liberalizing influence of these forces are far beyond anything that these figure indicate.

A MAN WHO HAD FORMERLY BEEN a patient in Bamdah Hospital of the Santalia Mission in India, under the care of the late Dr. J. M. Macphail, was readmitted a few weeks ago. He was being told about the love and mercy of Christ. He said:

"You don't need to tell me what Christ was like! I knew the Sahib."

LORD BEAVERBROOK of England is a preacher's son who went into business in Canada, amassed a fortune, went to England, built up a chain of great newspapers, and forged into the forefront of British political life. He recently said:

"When I was a young man I pitied my father for being a poor man and humble preacher of the Word. Now that I am older I envy him his life and his career!"

HOW GOVERNMENTS IN AFRICA appreciate the quiet but important service that is rendered by missionaries may be gleaned from this paragraph from the report of the chief native commissioner for Southern Rhodesia to the British Government:

"To mission credit stands the almost accomplished cessation of twin murders, and it is only a question of time when the same mission influence will bring to an end what the law cannot destroy, the pledging of infant girls in marriage."

WHY THE CHINESE PASTOR has not the same standing in the community as in Western lands was explained to his missionary colleagues by the Chinese president of a theological seminary:

"We Chinese," he said, "have been absorbed all through our history in the home and the school, and we find you have been absorbed in a third factor, the church, which has both married you and buried you. Because of this past history of ours the Chinese pastor has no social position similar to that attaching to education and politics."

CONVERSIONS TO PROTESTANTISM IN AUSTRIA, known as the Los von Rom movement, continue steadily. Official figures for 1927 are 3980; for 1928—3987; for 1929—4008. The evangelical church in Austria actually counts 122 parishes with 272,396 members. In Bohemia, Moravia and Silesia there are 69 parishes and 130,000 members.

In the last ten years 112,245 Roman Catholics in Germany have passed over to Protestantism, while 67,542 Protestants have registered as Roman Catholics.

A LIST OF HYMNS which have been extensively translated from English into other languages is given by the "Lutheran Church Herald." Following are those which have been translated into 100 or more languages. It is interesting to note that the majority contain the gospel message.

Hymns	*Languages*
A Mighty Fortress	171
Rock of Ages	130
Just As I Am	106
Adeste Fideles	104
Nearer, My God, to Thee	101

NEWS FROM PALESTINE calls 1930 a record year because of the many severe blows meted out to Jewish people in the land. These include the unsatisfactory reports of commissions regarding the atrocities of 1929, the Wailing Wall and other issues; the British White Paper prohibiting immigration for 10 years and the sale of land during that period; and two scourges, one of locusts that made widespread devastation of crops and trees in spite of government efforts to battle against it, the other of mice, which continued the serious damage done by the locusts and which is still plaguing the land.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE heard several novel and staggering—and sometimes conflicting—theories of the universe advanced at its 87th annual convention.

Dr. Harlow Shapley, director of Harvard Astronomical Observatory, pushed out the known universe into unthinkable distances. He told how modern astronomy has extended the limits to the point where it is necessary to employ as a yardstick a unit of 10,000,000 light years (the distance light travels in a year), or 10,000,000 times 6,000,000,000,000 miles, as a background to his latest observations.

How this enlarges, if true, our conception of the creator!

SOME 74,250 WORSHIPERS of Christ in the Cameroun opened their treasures and presented unto him gifts during 1930. In gold these amounted to

$25,779, but translated into the terms of the jungle they are the aggregate of such humble gifts as these:

One egg	$ .01
Seven ears of corn	.01
Seven kank	.01
One pound peanuts	.05
Two sugar cane	.01
Whole bunch of bananas	.15
Whole bunch of plantain	.20
One duck or chicken	.80
One goat	3.00

An average day laborer receives $1.50 per month, while a highest paid teacher receives $8 a month.

THE IRREPRESSIBLE MRS. HENRY W. PEABODY, who has a winter home in Florida, has been engaged during January and February in carrying through a chain of inspiring missionary assemblies in that state. Ten cities have had the golden opportunity of hearing men and women from foreign lands as well as this country. In some of these centers the assemblies lasted three to six days, in others there were mass meetings. Most of the sessions were in churches, but some were in clubs and municipal auditoriums. Study courses in the Bible and missions were held daily, in addition to the stirring missionary addresses.

"Let us lay down all ordinary pastimes and occupations and hear again the call from Galilee by our Florida lakes and seashore," writes Mrs. Peabody. "No other state will have the opportunity which we have this year, though other states are watching, and California and Ohio are already planning similar chains. Let us forget our good times and our bad times and face great realities!"

THE AMERICAN MISSIONARY ASSOCIATION has during the past year aided and encouraged a unique enterprise for the promotion of Christian interest among Chinese in the United States. A Chinese woman of some means, resident in Portland, Ore., who has a rather unusual initiative and devotion to the work for her own people, is working out a plan for giving to substantial Chinese merchants in various cities of the United States a year's subscription to the "Chinese Christian Intelligencer," published in Shanghai. This is the leading interdenominational Christian weekly paper in China, and is furnished at a special rate of one dollar for such subscriptions.

Newspaper evangelism has been a successful method in Japan. It is probable that this regular sending of Christian newspapers to the shops in our Chinatowns where Chinese congregate will prove one of the most effective missionary agencies for work among them. The results of such distribution cannot readily be checked, but the Chinese are eager readers, and each paper will no doubt influence several persons.

THE WORSHIP OF DR. SUN'S PICTURE is becoming more and more of a test in China, not only in the schools but in all positions under government control.

A faithful and devoted Christian physician had a testing not long ago. He had a good position in the city hospital, when all of a sudden a new board of control was appointed and strict worship of Dr. Sun was called for. All the physicians were obliged to attend. Dr. Sun's will was read while each man stood with uplifted right hand, then three minutes' silence in the same attitude, followed by reverently bowing three times before the picture. Dr. ——— stood in the midst, but did not take part, not even raising his right hand. He said afterward:

"I trembled like a leaf and could hardly stand, it all seemed such blasphemy and worship of the devil."

Shortly after the conclusion of the exercise the superintendent of the hospital came to Dr. ———'s room and said:

"I see you are not one with us here."

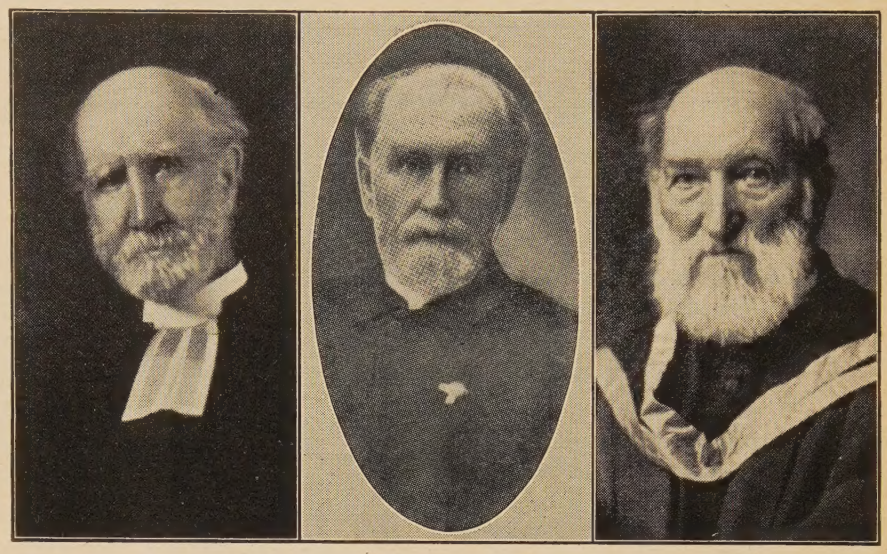
Dr. ——— replied: "I am one with you in all the work, but I cannot worship any but the one true God, so I think it better for me to leave."

He was told to get his things together and go.

"There is need of much prayer for all Christians in China. It is becoming more and more difficult for those who would be true to their Lord."

THE POPE'S ENCYCLICAL OF JANUARY 8 is the first encyclical that most of us have ever had a chance to read. By

Veterans of the Ministry



Rev. James Patterson, D.D.
Montreal, Quebec

Rev. William Ryan
Auburn, N. S.

Rev. W. T. McMullen, D.D.
Woodstock, Ontario

"THE NEW OUTLOOK" has given us the privilege of presenting to our readers these pictures of men whom the United Church of Canada delights to honor. Dr. Patterson was born on February 26, 1830, and is thus over 101 years of age. Mr. Ryan was born on January 21, 1833, and is now in his 99th year. Dr. McMullen was born on January 9, 1831, and so has celebrated his 100th birthday

reason of newspaper enterprise a translation appeared in full in a number of dailies, while others carried an extended summary sent by the Associated Press. It was the subject of the document that no doubt prompted this newspaper effort, as it was generally known beforehand that the pope would restate the Roman Catholic attitude on marriage and related subjects, with special attention to modern liberal views and substitutes.

Translations were also available in French, German and other languages besides English. The Vatican is by no means lacking in an appreciation of publicity. News items a few days later indicated that the Vatican had followed with eagerness the reception of the encyclical in different lands.

Most evangelical believers agree with the pope in his exposition of Bible teaching on marriage, chastity, marital continence, divorce, etc., though the incrustation of papal traditions spoils the full effect by tacking on false additions. The medieval assertions of hierarchical authority fall flat nowadays except in the case of the ignorant and superstitious. The moderns scoff at the pope for failing to take account of scientific research and present-day conditions, and are able to pick several holes in his arguments and assertions. But by standing pat on the sanctity of marriage the pope scored off the Anglican and other churches that have let down the bars to any extent for divorce, birth control, etc.

Semi-Centennial at Aleppo College

Semi-centennial celebrations were observed at Aleppo College last June on the 50th anniversary of the graduation of the first class of 1850, and are now broadcasted in a printed pamphlet. Originally the college was located at Aintab and was known as the Central Turkey College.

As one feature of the occasion diplomas were conferred by Aleppo College on all living graduates of the institution under its earlier name.

Speaking on behalf of the alumni at one gathering Hon. Z. A. Bezdjian, a graduate of 1880, recalling that a large number of the graduates are preachers and priests, teachers and doctors, continued:

"Often they have been ready even to sacrifice their private interests. Let us also be firm in the spirit of self-sacrifice, in the love of humanity, great as the temptation may be to rush for money. Here is the true greatness!

"Let us not forget that a great ideal of the college, perhaps the greatest, has been to prepare men of high character, fitted for leadership! More importance has been given to the formation of sincere character than to anything else, and one of the secrets of the success of our graduates has been their clean and reliable character. The college always has taught that to render the truest service to others one must first be a true man himself. Let us be faithful to our old ideal!

"Is it necessary to add that from the first, along with the cultivation of national spirit, loyalty to the government under which we live and amicable relations with the populations in the midst of which we are found have been accepted principles of the college? In the new providential scatterings of the peoples in these times, is it not necessary that we should render increased loyalty to these principles?"

Faith Missions

Such is the terse title of an attractive 20-page booklet of quarto size just published by the Interdenominational Foreign Mission Association of North America.

The designation "Faith Missions" has not been assumed by these missions themselves so much as it has been applied to them by the Christian public to designate their distinctive policy regarding the financial support of their work. These missions are far from presuming to claim any monopoly on faith. They simply hold the conviction that in answer to believing prayer the Lord will supply through the voluntary offerings of his people the needs of the work which they have undertaken in obedience to Christ's great commission to carry the gospel to the whole world. Accordingly, they do not resort to the usual methods of raising money, nor do they ever borrow money or go into debt, but just carry on in the measure in which the funds sent in enable them.

That such a financial policy is no visionary or unpractical thing is attested by the fact that the oldest of these faith missions has been in existence for 70 years, the next oldest 65 years, and the youngest 9 years. Moreover, the total income of the 15 missions for the last complete year of their work reached the large sum of $2,029,436.38, while the estimated value of their property in the various fields is given as $1,859,500. The total number of missionaries stood last year at 2208.

The fields of these missions are scattered throughout the world, most of them lying far in the interior of the continents of Asia, Africa, and Latin-America, since in every case stress is laid upon aggressive evangelism and the penetration of unevangelized territory. Some of the most distant outposts in the entire missionary enterprise are manned by the workers of these pioneer agencies.

Another distinctive feature of all these faith missions, and a strong uniting bond among them, is their insistence upon all their officers and workers being unequivocally sound in the essential doctrines of the historic Christian faith. Any society in order to be admitted to the fellowship of this Association must subscribe to the strict Doctrinal Basis which is set forth in the booklet in question. In addition, it is required that every mission in the fellowship of the Association must have a yearly audit of its accounts and publish an approved financial statement. This last requirement is in order to protect the Association against missionary agencies whose financial methods are loose and open to criticism.

Invitation

Dost thou bow beneath the burden
Of a crushing care?
Bring it to the feet of Jesus:
Lay it there!
What thy need? He can supply it.
Longing? He can grant.
Find in him exhaustless fulness
For each want!

This Association, organized in 1917, at present embraces 15 of the best known interdenominational missionary societies. Among the purposes of the Association which it sets forth is "the bearing of a strong, united testimony to the need of the speedy evangelization of the whole world."

A separate page of the booklet is devoted to the organization and work of each of the constituent missions and the names of the Association's present officers, with an announcement that copies of the booklet or of the magazines and other literature of the various missions will gladly be supplied on application to the secretary, Dr. George H. Dowkontt, 113 Fulton Street, New York, N. Y.

Five Thousand Rosenwald Schools!

The 5000th Rosenwald school at Greenbriar, Va.

The recent dedication of the 5000th school for Negroes, to whose construction Mr. Julius Rosenwald of Chicago has contributed, draws attention to this unusual philanthropy of nationwide usefulness.

Twenty-eight years ago Dr. Frissell of Hampton Institute initiated the coöperation in Negro education which Mr. Rosenwald has so generously aided. Progressive states throughout the South have tried of late years to improve the preparation of teachers, to lengthen the school term, and to secure more sanitary and inspiring school buildings. It is in this third phase that Mr. Rosenwald has assisted, enabling many rural communities to secure modern schoolhouses.

These Rosenwald schools, or—as he would prefer to have them called—South Public Schools, are scattered over 830 counties. They care for 600,000 Negro boys and girls, or about 40 per cent of the entire Negro school population.

It is to be understood that Mr. Rosenwald's gifts do not cover the entire cost of a school. Of the $25,000,000 thus far invested in the erection of Rosenwald schools he has contributed $4,000,000. The Negroes themselves have given $4,500,000, and other white friends another million. The balance was paid out of taxes.

We are indebted to "The Southern Workman," monthly magazine of Hampton Institute, for this information and for the pictures of Mr. Rosenwald and the 5000th school he has helped. It is situated at Greenbriar, Va. It is an eight-room, brick, tile-roofed building: six class rooms, an office, and a domestic science room, where cooking and sewing are taught. It has 204 pupils.

By Way of Suggestion

Any pastor who sends his name and address to Dr. Charles L. Goodell, secretary of the Federal Council commission on Evangelism and Life Service, at 105 East 22nd Street, New York City, will be sent without cost a copy of "The Fellowship of Prayer" for the Lenten season, with a Bible reading, a text, a meditation and a prayer for each day up to Easter Sunday, April 5.

An Ontario city minister writes to the "New Outlook" of Toronto:

"Last summer we decided to exchange parsonages with a frontier minister, and although we have our own summer home we unanimously decided that last summer's holidays were the best yet. True, there were four appointments to fill instead of one, but the folk were wonderfully kind and appreciative, as were our city parishioners with the frontier minister. We made some worthwhile contacts. Life is richer for us because we made some additional friendships that are sure to endure. Having tried Dr. Oliver's splendid scheme of a frontier furlough we have no hesitancy in commending it to others."

Old Home Church Sunday

August 16, 1931

A suggestion reaches us from Rev. William A. Brown, formerly pastor of the First M. E. Church of Buenos Aires, Argentina, and now of Anaheim, Cal., to utilize the Old Home reunion idea for the benefit of the churches by setting aside some certain Sunday as Old Home Church Sunday.

As he says, this links together two of the most precious associations, home and church. Old-timers who have left the neighborhood would come back for the day and renew their early church associations. Former pastors would be invited to return for the occasion. Remembrance would be had of the pioneers and former members of the church, and especially of those who have gone into Christian service of any kind at home or abroad.

"One Sunday morning last February," says Mr. Brown, "I stood in the

pulpit of my Old Home Church, the Grand Avenue Methodist Episcopal Church in Kansas City, Mo., from whose pastor I received a license as an exhorter, by whose official board I was recommended for the ministry, at whose altars I was ordained, and under whose blessing I went into foreign missionary service; and I also told them, what I have often expressed elsewhere, that after a wide acquaintance with many notable men and familiarity with inheritances of various kinds I could ask nothing better as an inheritance for any young man than to have grown up in a church like mine: for that wonderful memory and training and experience would prove to be an inheritance of everlasting value."

Sunday August 16 next has been designated as the first Old Home Church Sunday. No doubt many a church can feature the idea with blessing all around.

Julius Rosenwald, philanthropist, of Chicago

Evangelical Freedom in Italy

A visit to his native land of Italy last year for the purpose of ascertaining if evangelical propaganda is possible under Fascist rule since the settlement with the Vatican convinced Rev. Stefano L. Testa of Brooklyn that many who formerly feared to attend Protestant churches do so openly since these churches have received government recognition. "I found that though the Roman Catholic church has acquired new impetus and increased prestige because of the conciliation the Protestants are also happy because of the legal standing and religious liberty granted them. Before they were only tolerated. The clericals complain that too much liberty has been granted the Protestants, but they cannot call them 'foreigners' any more, as they did before, for now they are 'admitted,' and not simply tolerated."

As part of Mr. Testa's Bible and tract work he reports that by the aid of the Rev. Lorenzo Palmieri of Bari, who first wrote the booklet, "One Hundred Questions on Romanism," 5300 copies of the booklet have been mailed to government officials in Italy. The booklet shows where the Evangelicals agree with and where they differ from the doctrinal positions of the Roman Catholic church. As Mr. Palmieri is well known and well connected in Fascist circles he mailed the book to all the prefects of the kingdom, police commissioners, federal secretaries, judges and magistrates, to the mayors of many cities and towns, and even to the daughter of Mussolini, Countess Ciano. Few of the booklets were refused. Many even asked for a Bible, and some were soundly converted and united with Evangelical churches. Only one police questor sequestered the book, as he judged it "an anti-Fascist publication." But Mr. Palmieri protested to Mussolini himself.

"I have sent portions of the Holy Scripture to all public school teachers of the provinces of Campobasso, Avellino and Benevento, 2075 in number. In a printed letter I promised to send a copy of the entire New Testament to any one who requested it. No one refused the Scripture portion, and many sent for a Testament or a Bible. I hope to continue this good work as the Lord provides the means, until all the 103,175 public school teachers in Italy are provided with the Scriptures. The cost for each teacher reached thus far has been only 25 cents.

"We also made a wonderful discovery in Italy this summer, that Roman Catholics in general, and Italians in particular, will read the Word of God in letter form when addressed to them even when they cannot be induced to read the Bible itself for fear of the church. So during my stay there we printed a series of religious 'letters' or messages, the words of which were taken entirely from the Bible. The titles are:

"A Message from Jesus Christ to You
"A Message from Saint Peter
"A Message from Saint Paul
"A Message from Saint John
"Life and Words of the Virgin Mary."

Forty-five thousand of these messages were printed and distributed throughout Italy in a few weeks. They were sent free to any one who requested them, to be handed or mailed to relatives and friends. Each reader in turn becomes a messenger of Christ or a voluntary letter-carrier to continue and enlarge the chain. Religious papers and Evangelical ministers hailed the novel idea. The agent of the Scotch Bible Society

in Rome requested 5000 copies of the "Message from Jesus Christ to You," to be distributed by his colporters as the best introduction and foretaste of the Bible. Even a Roman Catholic priest, a president of the Sacred Heart Society, sent an urgent request for 2000 copies of the "Message from Jesus Christ," "for distribution among the victims of the earthquake in the province of Avellino, who had lost all in that dire catastrophe, and to whom the comforting words of Jesus Christ would be a heavenly balm."

"Another happy little incident awaited me as I embarked for America," says Mr. Testa. "In Naples, as I was leaving Italian soil, I was told that the Italian commissioner of immigration wanted to see me in his office. I feared some red tape that would hinder or prevent my sailing on the boat I had selected, but the commissioner was kind to me, telling me that as a boy he had been in America and had attended Sunday school in an Italian mission in New Britain, Conn. He still remembered lines of some familiar gospel hymns, and wanted me to send him a copy of the hymn book. I told him I would send him one in Italian and English, and some other publications as well. He was so glad, and accompanied me to the steamer, being saluted by all the officers.

"I have already heard from him with grateful thanks for the books I sent him, and he is teaching his children to sing some of the hymns. He will be true to the principles learned as an immigrant boy in an American Sunday school. This incident encourages us to continue also the work for evangelization of these 'strangers from Rome' who live in America, for the good seed is never lost."

A WHOLE BIBLE our Foundation
A WHOLE CROSS our Redemption
A WHOLE CHRIST our Salvation
A WHOLE WORLD our Parish

—Worldwide Evangelization Crusade.

"The Thing Was Done Suddenly"

From the Great Commission Prayer League, Chicago

Heaven-sent revivals come quickly when every hindrance is removed and God's people are expecting. God can send a revival between Sundays. One came to Antioch in Pisidia between sabbath days, Acts 13.44. Days of preparation may be many or few, but of every great revival it can be said, "The thing was done suddenly."

We recite two thrilling accounts of mighty revivals related by two outstanding evangelists, Charles G. Finney and D. L. Moody, for inspiration and encouragement.

Mr. Finney in his "Revival Lectures" tells the following story:

A godly man in western Ohio was suffering with consumption. He was a poor man, and had been ill for years. An unconverted merchant in that town, who had a kind heart, used to send some things for his comfort, or for his family. He felt grateful for the kindness but could make no return as he wished. At length he determined that the best he could do would be to pray for the man's salvation. He began to pray. his soul kindled, and he got hold of God,

No revival was taking place there, but by and by, to the astonishment of everybody, this merchant came right out on the Lord's side. The fire kindled all over the place. A powerful revival followed, and multitudes were converted.

This man lingered in this condition of weakness for years. "After his death I visited the place," says Finney, "and his widow put into my hands his diary."

Among other entries was this: "I am acquainted with about 30 ministers and churches." He then went on to set apart certain hours of the day and week to pray for each of these ministers and churches, and also certain seasons for praying for certain missionary stations. Then followed under different dates such facts as these:

"Today I have been able to offer what I call the prayer of faith for the outpouring of the Spirit on —— Church, and I trust in God that there will soon be a revival there."

Thus he had gone over a great number of churches, recording the fact that he had prayed for them in faith that a revival might soon prevail among them. "Not long after a revival commenced and went over the region of the country, nearly, I believe, if not quite in the order in which the places had been mentioned in his diary," says Finney. "This man, too feeble in body to go out of his home, was yet more useful to the world and to the churches of God than all the cold and formal professors of religion in the country."

Mr. Moody used to tell a similar experience. The story is somewhat as follows.

"The first time I was ever in a real revival I was invited to a little town in Michigan.

"A minister who was a perfect stranger to me met me at the depot and took me to his house to dinner. After dinner he took me out to a meeting. There were about 25 women on their knees, weeping and praying to God to bless their unconverted children and husbands. It seemed as if I were at the gate of heaven!

"Then he took me off to the other end of the town to introduce me to an old elder who was dying of consumption. When he knew he was to die he realized he had not been a faithful steward. He saw he must soon give account to God for his stewardship. There was not a young person in that congregation that was a member of the church. There was not one of the sons or daughters of the officers and elders that was a member of the church. There had not been a revival there for many years.

"He was soon to stand before God, and he began to pray. He got himself revived first. That is the first thing to do,—begin with ourselves. If we want fresh interest in our churches we must begin with ourselves. Let us pray God to revive our own hearts first! Well, he got quickened. Then he sent for his brother elders and for the male population of the church and talked to

them. They had all become so discouraged that they said it was no use. Then he called for the women of the church and pleaded with them to meet and pray God to revive the work, and they had been doing that for two weeks when I got there.

"That night I preached apparently against the air. There were no signs of power or spiritual life. But at midnight a boy came down stairs to his father, and said:

"'Father, I want you to pray for me!'

"The father said he could not pray. He didn't sleep any that night. The next morning he came to the prayer meeting and said he wanted us to pray for him. Think of it, a father, who was a professing Christian, but could not pray for his own son who was weeping over his sins!

"Inside of 24 hours there was not a young person over twelve years of age whose parents were connected with that church that did not give good evidence of being converted. God came suddenly to his temple, and there was a mighty work, the grandest I had ever seen. The work was revived when the church began to pray to God to revive the church."

A Novel Scripture Distribution Society

Snapshot of the distribution of Gospels of John by students of Wheaton College (Illinois) at the famous football game between Notre Dame and West Point, Chicago Soldiers' Field, Saturday, November 29, 1930, in spite of the rain, wind and cold, with ice under foot

A student organization was formed at Wheaton College, Wheaton, Ill., last fall for the purpose of distributing the Scriptures.

The burden was first laid on the heart of Carl E. Anderson when he was pastor of a church in Batavia, Ill., last year. The vision of the crowds outside church influence swarming to the big football games pressed heavily upon his spirit. Entering Wheaton last fall he secured the fellowship of three other students who met with him each morning for Bible study and prayer. Then on October 11 a group of 19 men was sent to a high school game in Chicago, where they gave out nearly 2000 Gospels of John.

During the ensuing eight weeks of the society's existence over 100,000 Gospels were distributed, rather thoroughly covering the more important high school games and several college games in Chicago and within a radius of 30 miles of Wheaton. Each Saturday a group of over 50 students and several faculty members set out for the games in cars heavily laden with Gospels. These were given to the crowds either as they entered or as they left the fields.

The first experiment saw many Gospels thrown to the ground. To remedy this each Gospel has been enclosed in a neat blue envelope resembling a bank book, on which is printed the following statement by the great football coach, Alonzo Stagg, of the University of Chicago:

"This little book will help us all to win in the game of life."

This expedient proved the solution.

A detachable flyleaf encouraging the reader to send to the society for another Scripture portion is being pasted in many of the Gospels as they go out. The slips have already begun to come in, and the follow-up committee is eagerly improving every contact.

In addition to this work about 50 students are marking verses of comfort to the bereaved in First and Second Corinthians. These booklets are sent out from the Chicago office of the American Bible Society enclosed in an attractive cover entitled, "Solace for the Sorrowing from the Book of Books."

The famous football game played by Notre Dame and West Point at Soldiers Field, Chicago, on November 29 afforded the Scripture Distribution Society the greatest opportunity of the season for distributing Gospels, at least as far as the number in attendance was concerned. It was reported that more than 120,000 people attended the game in the cold, rain and wind, with ice under foot. The condition of the roads obliged the group of 30 enthusiastic students under the leadership of Carl Anderson to take the train into the city, but this circumstance caused their ministry to start with the time they left the station in Wheaton. At the Field they were joined by another group of students from the Moody Bible Institute who coöperated with them in handing out the Scriptures. A truck delivered 40,000 copies of the Gospel of John as ammunition for this company. In spite of the cold, sleet and rain, the women as well as the men remained faithful at the various entrances to the immense stadium, handing out the Gospels one by one with a smile.

The enthusiasm of from 25 to 75 students putting Gospels into envelopes, or embarking in cars for the various fields, or conscientiously performing a multitude of intrinsically dull and mechanical operations, the while singing choruses with light hearts and glad countenances, is genuinely contagious and has proved of spiritual blessing in college. Parallel to this runs the volume and depth of prayer which the student body is offering. Not less remarkable is the spirit of sacrificial giving being shown.

"The Lord has enlarged the vision to carry on the work in shops, prisons, homes and schools after the passing of the football season. The burden is especially great for the thousands of fellow students attending colleges and universities where the Bible is not taught and upheld as it is at Wheaton. We hope to extend the work also to other Christian schools."

Trophies of Grace

An illustrated paper with the title "The Kingdom of God Newspaper" is being issued weekly and is playing an important part in the Kingdom of God Movement in Japan. By Dr. Kagawa's wish it is sold for a cent, and even at half this price in large quantities, although this involves a considerable loss. At this price it can make its way everywhere, and has an enormous circulation. Once a fortnight Christians and inquirers in Tsukishima, a district of Tokyo, sally forth to sell the paper. They find purchasers in the streets and shops, even the saké dealers being ready to buy it, while children rush to it for their own page. An exchange tells of one reader:

"It was the first day of our paper selling, and a young woman sitting in the small public square known as the Park held out her hand for a copy. She had not even a cent. She looked poor, ill, and disappointed, so the seller gave her the paper. Ever since that night she has come regularly to our meetings. We introduced her to the free clinic at St. Luke's Hospital, and she is getting stronger. In July she was admitted as a catechumen. 'The Kingdom of God Newspaper' brought a message she had half learned long ago. She believed, and is now trusting everything to Christ. She has brought her brother-in-law to the meetings, and he, too, is now earnestly studying."

A Converted Rabbi

Rev. W. M. Christie, D.D., Palestine

Last September there died in Jerusalem an Israelite, a veritable Nathanael, whose story should be better known.

Some 40 years ago he was a rabbi in Tiberias, and as Chacham Ephraim he pursued his calling as a teacher of Bible and Talmud.

One day in 1892 a group of friends passed the door of his primitive school, and their guide, now Dr. Ewing of the Grange in Edinburgh, spoke to him and asked him about his work. That kindly word touched the rabbi's heart, and he became a frequent visitor at the manse. Discussions, conversations, prayers followed in succession, and soon the light dawned. One morning the rabbi declared:

"I am minded to be a Christian."

There and then he gave reasons for his faith.

But those were days of suspicion and persecution in the holy cities. Official eyes were upon him, and he suddenly disappeared, being quietly arrested and confined underground in an evil-smelling cellar. Shortly thereafter he was secretly removed and set to work under the burning sun in the fields beside Lake Huleh. Escaping from this slavery, he made his way to Nazareth, and was there baptized.

Thenceforward he earned his living in the service of the Christian and Missionary Alliance in Jerusalem, and later at Schneller's Orphanage. His promotion was to continuous and strenuous work, and that he most willingly rendered till his dying day.

Of his sufferings he said little. Indeed, when anyone spoke of them he generally sought to excuse his persecutors on the plea that before he himself came to the light he was as fanatical and bitter as any one of them, and never once allowed his wife or children to enter the mission premises. It was that kindly word and friendly interest in the things of the Jew that softened his heart and opened the way to Christ.

He was the first professed convert of the Galilee Mission to the Jews. In a holy city the local baptisms are naturally few, but faithful work has always its fruits. Just last year there were in Australia two baptisms from the Tiberias Evening School.—"British Weekly."

An Indian Moslem Fakir Saved

Mrs. Marjorie Ward Alter, India

In the crowded bazaar donkeys were jostling camels, sacred cows were stealing their breakfasts from the open vegetable stalls, beggars and lepers were calling, "Baksheesh, Baksheesh!" at every corner, eager voices were raised in bargaining, and the noise and smell of this Indian mart with its sweating coolies, fat, contented shopkeepers, greasy, fly-inhabited food and open sewers made one forget that it was spring in the Panjab. Here and there, elbowing his way along with the crowd, was a saffron-robed fakir, a holy man of Moslem faith, peering into the faces about him through the dirty black hair of his goat's skin wig. Most conspicuous in Rawal Pindi are the signs of Islam, not only in the glistening minarets, but in the wild eyes of the fakirs who write amulets for ignorant mothers and sell charms to the superstitious.

The missionary's young wife had declared one day:

"Really, I shall cross the street rather than face the wild eyes of these saffron-robed fakirs!"

The elder missionary with white hair and deep voice had smiled and said:

"You'll get used to them as part of India some day."

Her missionary husband had told of a village to the north where a holy man had come forth and met the missionary party, inviting them into his hovel to preach. After the service, to which he was inattentive behind his hairy wig, this fakir had showed them a hole in the ground where he meditated.

The missionary's first-born son was oblivious to the existence of fakirs, and slept profoundly beneath his net on the shady verandah. The traffic of the busy bazaar surged past the quiet garden. Coming out to see if all was well, the missionary's wife was confronted by a dirty saffron-robed fakir leaning against the baby's carriage. His head and shoulders were beneath the net, and his wild eyes and face were close to the baby's own pink and white one. For one paralyzing moment mother instinct battled with modern missions, and the white-faced mother turned and ran into the house calling:

"Come quick! A fakir is in the baby's carriage!"

The deep voice of the elder missionary answered with a chuckle:

"Now that's a queer place for a holy man!"

But the missionary's wife ended with a wail:

"The baby is in the carriage! Come, please hurry!"

When they reached the carriage the

vermin-filled wig was still over the sleeping baby's face. Three times the elder missionary touched the saffron shoulder, so deep is the mystic concentration of the East. The fakir raised himself to his feet, and with a cry of pleasure he enveloped the elder missionary into the cheek-to-cheek embrace of a Panjabi hug, and over the saffron shoulder the missionary murmured:

"This is the fakir your husband and I met in the village."

With a shudder of relief the missionary's wife picked up her baby and entered the house. Carefully she washed out the little eyes and rebathed the baby, and finally with a prayer that no disease might have touched this helpless little one she placed him in his bassinet behind a closed door.

She was interrupted by a knock at the door. There stood the elder missionary, upon whose face were etched the years of unselfish witness to the saving power of Christ, and he was saying:

"Could we have this fakir to lunch? He has come a long way, and is footsore and no doubt hungry. If we break bread with the man I can talk to him of spiritual things."

The missionary's wife thought of her spotless wedding linen and shining silver, and with a puzzled look she answered:

"May I think just a minute?"

Never was such a luncheon guest; and kneeling beside her baby's crib she prayed for grace to keep an open door in the land of the Prophet. The missionary's wife had dreamed rosy dreams in college of the service of a home with an open door. Now on her knees with the beat of India on her heart she opened her door to this sensual-eyed man with his wig of dirty black hair and a greasy begging bowl. With a quiet smile she called the elder missionary and said:

"I'll put an extra plate on for luncheon, but I'd rather let you men sit with him and eat. I'll just take my lunch in the bedroom with the baby."

The elder missionary quickly replied: "If you do that this fakir will go back to his village and say that you are like a Moslem woman who eats the scraps left from the men's plates in a back room."

So it was that four people sat at the lunch table. The fakir ate with his fingers and a sucking sound. The white-haired missionary ate as usual. The young missionary, who never minded the odors of chemistry laboratories in America, ate sparingly, and the missionary's wife merely went through the motions of eating.

Two years rolled swiftly past, as years have a way of doing when one is young and busy. Other strange guests had broken bread over the missionary's wife's silver and linen, and the door of the household, where the golden-haired baby boy laughed and played, had opened many times to frontiersmen of wild mien but hungry hearts. The young missionary and his wife were located again in Rawal Pindi at the crossroads of the frontier. The first sabbath they went to Saddar Church, and it was whispered that a new convert was to be baptized. At the altar stood the elder missionary and the native pastor, Padri David Das. Down the aisle came the convert, evidently clothed and in his right mind. To the missionary's wife his voice and walk were vaguely familiar. The beautiful baptismal service drew to a close with the convert's every profession clear and true. As he came back to his seat there was a hush in the little congregation,—a Moslem had become a Christian, and with a shining face!

After the service, as the people passed into the courtyard, the new convert came straight over to the missionary's wife and grasped her hand saying:

"How's the baby? How did you ever feed me that day when I wore the goat's hair wig? That meal began my search for salvation. Pray for me,—I who sat in darkness have seen a great light!"

His face was clean, his eyes sane and shining with the cleansing power of the crucified Christ,—for this was the fakir of the luncheon, who had been taught at the feet of the elder missionary.

The young missionary and his wife bowed their heads, and the Master seemed to say, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me!"

In a moment the new convert stepped out of the sheltered courtyard into the noisy bazaar, to face ridicule and persecution, he who in a saffron robe and dirty wig was "holy." Even as the power of Islam surged to meet him, so the prayers of the missionaries and the little Christian church encompassed him about. The fakir of the luncheon squared his slim shoulders and entered the crowd to live the Christ life in the land of the Prophet.—"Moslem World."

De Profundis

Rollo de Caen

Out of the depths have I cried unto thee:
"Lord, hear my cry!"
The answer comes in the smile of a friend
Passing nigh.

Out of the depths have I cried unto thee:
"Lord, still my woe!"
The answer comes in the voice of a friend,
Comforting, low.

Out of the depths have I cried unto thee:
"Lord, heal my pain!"
The answer comes in the tears of a friend,
Sympathy's rain.

Out of the depths have I cried unto thee:
"Lord, make me strong!"
The hand of a friend is laid on mine,
Clasping it long.

The Receding Horizon

Rev. Maurice Levy, D.D., Pittsfield, Mass

Have you ever felt the spell of a great passage of Scripture? There are some passages that at each recollection thrill the soul and set it tingling. One such we have read this morning in that chapter in the career of the great apostle in which he exclaims, "After I have been there (he was on his way for the observance of Pentecost in the Holy City), I must also see Rome" (Acts 19:21). Now Rome was a great city far off on the Western horizon, the capital of the world empire. He longed to visit that city not in the spirit of the tourist, but to serve and transform it into headquarters for the glory of God. There is the spirit that brings things to pass!

Dreaming, daring, doing,—are not these the chapter headings of all great biography and significant history? The average man is overmuch in bondage to the things of touch and sight, but the man who achieves is the man who has life as well as touch, vision as well as sight. Your life must exceed your finger tips, your vision far outrun your sight. That is what we have in mind when we bid young people and those in the years of maturity to make sure their life is horizoned adequately.

An art student brought one of his efforts to his master for criticism. The latter looked it over and smiled at the effort, for it was excellent in technique. He held it off, and the smile became a frown, and taking a pencil he wrote:

"Amplius"—make it larger!

It was excellent in technique, but it lacked perspective and horizon.

May it not be that we need that word "Amplius,"—make it reach a given horizon worthy of him whose we are and whom we follow?

First of all, how large a world is yours, the world in which you live today?

Wasn't that an interesting passage we read from the biography of General Joshua? "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." That means there must be effort, experiment and experience if we are to live in terms of possession and satisfaction. Experience should be expanding just as horizons are forever receding.

How large a world is yours? There is a sense in which our world is growing in spite of ourselves year after year.

We have in our home a grandchild about 15 months of age. Suppose a year ago you had asked him to bound his world, if you had given him an answering vocabulary he would have answered:

"By observation my world is bounded round about by the four walls of the nursery; underneath, by tender arms, firm and steady; and above, the sweetest face a child could look upon, the loving face of mother!"

As that child grows he will become a lad and a schoolboy, and as a result by reading and study, still later by travel and observation, he will achieve a world, whether by experience or by imagination, that is 24,000 miles in circumference, a wide world, and all reality.

How far have you grown? How large is the world in which you are living and moving this morning? There are those who do not grow, and that is their life tragedy. There are men whose world is bounded by their skin, and for that reason their souls are thin and skinny. You may remember the word of a poet:

> But for the man whose soul is thin,
> The skies will fall and crush him in.

Few in that sad plight get away from themselves and think at least in terms of their family, and yet somehow their interests do not reach beyond that intimacy.

How large a world is yours? It is conceivable that we shall get out beyond ourselves, out beyond the concern of our immediate family, out into the areas of our community, into the affairs of the commonwealth and country. It is possible that we shall think in terms that are as large as the thoughts of God himself. Should we not remind ourselves that we were created for that kind of thinking, and anything less than that is pitifully meager, bordering on tragedy? God so loved the world that he gave his only begotten Son, and we are the children of God. There is a divine drive within us that urges us to think not in terms which are immediate and meager, but in terms which have to do with world interests and the far-flung projects of the kingdom of God himself.

The Regions Beyond

Some of us never had much gratification in the distinctive term "the foreign field." Many years ago I read an expression which appealed to the imagination and set the soul tingling. It is not the foreign field, though with that we have no quarrel particularly, but "the regions beyond." If I recall aright a noble Christian organization has adopted that as the title of its missionary magazine. There is something that appeals to the imagination, calls one away from the immediate and into the distant areas. Why not think and organize our lives about that challenge to the spirit of exploration that we have in a phrase like "the regions beyond"?

That horizon has been operating upon great souls from the world's beginning.

Suppose we think of Christopher Columbus, discoverer of the Western hemisphere! What could be more romantic than how he went from one royal palace to another, but failed to sell his idea of land to the Westward far away? What can bring to us a greater thrill than when we come to the end of the story and find him at the court of Ferdinand and Isabella, and how he finally sailed with a little fleet out toward the horizon to the unseen regions beyond until he made the shore? Considering everything, it was not surprising that in an age of superstition the sailors rose in mutiny. There was but one word in answer on the part of the captain sailing into the regions beyond:

"Sail on! Sail on! Sail on!"

What a slogan for youth to blazon above the vestibule of its life activity! "Sail on" into the unknown with the spirit of the explorer, the yearning for discovery! Columbus was rewarded ultimately by landing on shores hitherto unsuspected.

We have that similar impulse to go toward the horizon beyond, like Cecil Rhodes, who laid his hand upon a map

of Africa and said, "I want to see that all red," thinking in terms of the glory of his beloved British empire. "I want to see that all red," and he organized his life accordingly.

We are not interested with discoveries for capturing a continent for any empire, but for things which are spiritual. There are those who hold that men's ambitions were immediately personal and political in that long-gone day, but Denis A. McCarthy has written about Christopher Columbus:

New land he sought, new areas for Spain
He fain would find; but still not vain
More realms where Christ the Lord would reign.

He attributed to Columbus impulses that were missionary.

There may be interrogations about the ambition of Cecil Rhodes, but there was another hero earlier who prayed that the map of Africa might be not all red, but all white with the glory of God as it blazed in the face of Jesus Christ. That is not new. Back in the thirteenth century a man whose name was Raymond Lull toiled on the hot sands of northern Africa with never a convert that we know of. Finally as his life ebbed away he exclaimed:

"He who loves not lives not, and he who lives but a life can never die."

We go back of Raymond Lull to the apostle who exclaimed: "After I have been there I must also see Rome," yonder on the horizon, receding but ever alluring.

Jesus said with this same vision and impulse: "Other sheep I have which are not of this fold: them also I must bring." He set the world in our hearts. The appeal of the last man on this footstool was what stirred the soul of the apostle and of his Master Jesus.

If there had never been a "Go ye therefore and make disciples of all the nations"; if there had never been a "Ye shall be my witnesses in Jerusalem. . . "; if there had never been "As the Father has sent me, so send I you,"—we should nevertheless have felt the impulse hot from the heart of Jesus, "Other sheep I have not of this fold: them also I must bring." We have far to go if we would keep pace with that world in the heart of Jesus.

Why not think in terms which are large and face the horizon that is receding, recognize it is to us a challenge from God himself? If you have not gone that far, here is adventure, here is the tingling of something out in the regions beyond, something lost behind the ranges, something fine! Go, seek, and find! Here is adventure!

Why is it that in the affairs of the spirit we quit so quickly,—beginning a life we call Christian, yet failing to carry on and through triumphantly? Could there be a finer message to the youth of the present day than the valedictory of Peter, "Grow in grace and in the knowledge of Jesus"? Why is it we fail to respond?

The Sea Outstretching

Some of us find satisfaction in reading the essays of Frederick W. Boreham. He has one entitled "The End of the Road." It seems that he and another went out driving, and they came to a lane which turned off the main road. Said one to the other: "Why not investigate?" They turned into the lane, and went on until they came to some bars. Their first impulse was to turn back again. Then rose again the question, "Why not investigate?" They got out of the buggy, clambered over the bars, crossed the pasture, and found themselves upon a rocky bluff. At their feet, hundreds of feet below, the surf was lashing itself into fury on the rocks, and beyond stretched the sea glistening in the sunlight, a sea ablaze with the glory of God! Suppose they had not obeyed the impulse, and had stopped at the barrier at the entrance of the pasture? Suppose they had quit too quickly? There would have been no sea outstretching with the glory of God.

Why is it we quit too quickly? Why not investigate, responding to the lure, and follow? That is why we sing, "Follow the gleam!" We have far to go if we would keep pace with the Son of God.

How large are our thoughts this morning? Have they to do merely with our own personal concerns, or are we thinking in terms of others, and then in terms of others still farther away, so far away that there is not one who is not in our sympathetic prayer lifted into the presence of God? That is the spirit we call missionary. That is what we have in mind when we talk about impulses which make for relationship of Jesus' ideals for the kingdom of God.

How far are we thinking? I shall never forget that moment at a Christian Endeavor convention in Rhode Island a few years ago in which one of our speakers in the midst of a missionary appeal left the pulpit, stepped down to the stairs with his hands uplifted, and exclaimed:

"The deepest of all deep life is missionary. There is no life like that which is missionary for depth of sympathy with the spirit of Jesus."

That is what we have in mind when we speak about the area of service, and the regions beyond, and the lure of a receding horizon. Should it not occur to us in a real sense that each of us is the center of some sphere of influence? If that be true, my plea this morning is that you shall expand your sphere of influence, push forward the frontiers of your thought and prayer life.

Some of us are interested in present day publicity. Have you ever observed the advertising of the Chamber of Commerce of the city of St. Louis? It is interesting as well as suggestive, by the way. With all the publicity there goes this watchword, "The 49th State—Have You Seen It?" That puzzled me when I first read it, and I said to myself, "Every American flag has 48 stars, if I am not mistaken." I sought a reply and found it in this discovery: the 49th state is the sphere of influence, industrial and economic, of the city of St. Louis.

Each one of us is the center of a 49th state, some sphere of influence which we must dominate, and all I am asking at this hour is that we shall enlarge that sphere, that we shall push its frontiers farther and farther away until our sphere of influence either in person or by proxy takes in not alone the home town, or our immediate state or commonwealth, or even our far-flung country, but all nations on this Western hemisphere, then Europe and Africa, China, Japan, India, and the Philippines.

Your sphere of influence, make it worthy in thought, in intelligent prayer, of the spirit of Jesus!

One of the great sessions at our Northern Baptist Convention is that in which we bid our new missionaries Godspeed. It is with a thrill we come together, conscious of those young people on the platform who have been invaded by the Spirit of God and are now about to invade the foreign areas in the name of the Son of God. There is occasion as a rule for several of them to give a condensed spiritual autobiography. They are always interesting, but there was one this year which appealed to me particularly. There was a young woman appointed as missionary to the Crow Indians. She said in the course of her testimony:

"Among my father's treasures I found an old horse-chestnut which he laid aside 40 years ago. I sometimes have wished my father had planted that horse-chestnut and let it become a tree under whose branches I might play. I am going to bury myself among the Crow Indians because 40 years from now I do not want to be a mere nut, I want to be a tree of righteousness and plenty for the glory of God!"

That is the thing of which we are speaking. How far are you flinging yourself into the regions beyond? How far are you flinging yourself into the future? What will you be 40 years from today?

He Is Able to Save to the Uttermost

Rev. John A. Hutton, D.D., London

He is able to save to the uttermost them that approach God by him, seeing that he ever liveth to make intercession for them. Hebrews 7. 25.

There are signs that this is how men once again are beginning to speak about the significance of Christ: that he came to seek and to save us. There was an interval in which even good people were naturally and sincerely adopting a somewhat different phraseology. We were speaking rather of Christ as our leader, as our teacher, as our friend and brother. But of recent years life has become so tragic, and for great masses of the most sensitive so miserable, that going more deeply into our own souls we have discovered that we and the human race stand in need of some still more decisive assistance from the side of God.

For we see nowadays with fresh eyes that there is something which is always threatening to overtake us, which is always threatening to swarm and break out in our blood. It has come home to us anew that this may be what man has always intended when he used the name of God, that in him man has a resource by which he may be delivered from that threatening, swarming something which if it is not restrained and cast out will fling him back upon the brute.

There was real justification and necessity for those who immediately came before us protesting against a certain hardness and self-seeking to which the earlier perception of salvation had become reduced. It was necessary to establish the point that Christ saves us in order that we may do something with our new life. Or, to put the same thing in another way, it was necessary to make it clear that Christ saves not some abstract essence in us which we call the soul, but that he saves our entire personality, and saves it in large measure by consecrating our body and our mind and all our faculties. And so for an interval the accent was being laid, and at the outset quite properly, on the duties and responsibilities to which Christ introduces us, and in obedience to these, it was declared, a man might get deliverance from his own morbid thoughts about himself.

I say, there was something in that. But that way of putting the matter in turn became thin and hard. It became a new form of justification by works, with all the final sadness of that way of thinking. It neglected the more tragic necessities of our personal life, so that today we are all prepared, who are facing life seriously, to confess that men stand in need of and must have some one who is not only leading, pointing them to tasks, but One who in the region of certain haunting possibilities of our nature is able to deliver us.

One might say that for three hundred years we of the Reformed churches perceived it to be the one thing we had to say and to celebrate,—that the human soul has in Christ the right of access to God; that against the restrictions of the hierarchical system a man may be saved by the direct influence of Jesus. Today we are rediscovering that truth afresh, but we are putting the accent somewhat differently. The possibility of the direct control by Jesus of the human soul, that was the evangelical doctrine from the 15th century until yesterday. The necessity of the direct control by Jesus of the soul of men, that seems to be the point we have arrived at today: not that a man may be saved, but that he must be; that there is something unsteady and sinister which is always there; that there are things out in the world which have had a long start of us and are not yet overcome; that man is a composite being with traitors in the camp; in short, that there is something from which man needs to be saved.

We might say that what man needs to be saved from is the danger that his spirit shall be quenched by unruly appetites; that his long physical past shall overwhelm the delicate voices of his spirit; that this world shall blot out the other. You can put it in your own way. Indeed, you must put it in your own way as you must find Christ for yourself, for there should be a gospel according to each one of us. And every private gospel will be the true and catholic gospel if in each case what we mean is that Christ stands between us and something sinister; that he saves us from something threatening and low.

If anyone has the slightest doubt of that, let him take up any typical work of fiction today which is supposed to deal with life, any realistic book which professes to call a spade a spade and to deal with things as they are! Read

such a book through and through, and tell me whether when you close that book your deepest instinct is not to cry:

"Lord, save us: we perish!"

To the Uttermost

"He is able to save to the uttermost": that is, completely, to the last limit and horizon of our necessity.

There are three lines along which we may interpret the phrase "to the uttermost": for the fact is, there are three lines along which our need of Christ stretches out from the place where we stand at this moment,—forward, and backward, and inward. He can save us to the uttermost length, he can save us to the uttermost breadth, and he can save us to the uttermost depth. What I mean by these several points is something not at all merely curious and unreal.

Take the first point, the pledge that Christ can save us to the uttermost length!

Christ's influence upon us varies according to the season of our life. In boyhood or girlhood Christ is perhaps most naturally thought of as a dear friend, such as he is described (say) in the wonderful poems of Francis Thompson. Perhaps it is as our boyhood or girlhood comes within sight of life that we one by one have our first passionate experience of Christ as Saviour. The first great service that Christ renders to us is that he can control for us our youthful and headlong passions. He can direct the channel of our blood. He can turn the strong will of the flesh into industry, or towards a pure human love, or into some unselfish and romantic idealism, the impulse of which sustains us far on into middle life.

Then come the middle years, when the danger to us is not so much from the side of the blood, though from that seduction, indeed, we are never entirely free. The danger now rather is that we shall be weary, disillusioned, cynical, disposed to laugh at all dreams and visions; that we arrive at a kind of dead center, a time of fatigue and distaste; it may even be secretly of bitterness. Later on we become aware of failing natural resources, and have to adjust ourselves to a diminished prospect in this present world. This is

> The time of trial, ere we learn to live
> In reconcilement with our stinted powers.

For myself, I do not know how men face these things or maintain any sweetness and geniality in their souls who do not meet life in these later reaches with a hold on God having at moments the terror of a clutch. How men bear up without the help of Christ through all the jars and defeats and changes of these middle years I do not know. I can only say that for myself I could not and I cannot.

Well, "He is able to save to the uttermost:" that is to say, through all the seasons of our life until the end. And the reason given in the text is the very reason: it is that he liveth for evermore. It is not as though he were a man with whom we had made a compact in our youth, and now our youth is dead and he is dead. He liveth forevermore! Through boyhood and girlhood, youth and maidenhood, manhood and womanhood, middle life, old age, he is able to save us to the end!

And then we might interpret this phrase "To the uttermost" not so much in terms of length as in terms of breadth.

What I mean by that I can perhaps best make clear by the help of a phrase which St. Paul uses. Writing to the Philippians he appeals to them to see that they grow in all knowledge and in all discernment. I think you might translate that word "discernment" as a certain fineness of touch, a certain tact, a certain delicacy, a kind of good breeding in the region of the spirit.

Alas, with regard to many of us who claim quite sincerely that Christ has saved us, the world might reply:

"In that case he has made a poor job of you!"

For we still have rough edges and unattractive features of the mind which are the contradiction of Christ's gracious spirit. And it will not do for us to claim that though we have this rough and unlovely exterior we are all right away down deep in our hearts, at bottom as we say, and that Christ knows we are all right. That is a mischievous form of self-deception. No man has any right to be merely good at bottom. A man who is only good at bottom is not a good man; for the nature of goodness is that it is something which appears. "Grow in all sensitiveness!" said St. Paul.

"He is able to save to the uttermost": that is to say, he is able to make us sensitive, incapable of hurting one another, so that whether we speak or are silent we shall not offend. He is able to save us not only beneath the surface but on the surface; qualifying it may be the natural asperity of our tongue, moderating and controlling a certain excess in our personality. Christ, in short, will make a man, to use the phrase, a gentleman. He will make a woman, to use the phrase, a lady. And if you and I claim, as we ought to be able to claim, to be living epistles known and read of all men, we should see to it that we bear in some real and obvious way in our life and manner something of the charm of our Lord Jesus Christ.

To the Uttermost Depth

And then, finally, he is able to save to the uttermost in this sense: he is able to save us to the very depth. And there I can bring out what I want to say by putting it thus: when we say Christ is able to save to the uttermost it is only the truth, and it is a stern truth, to say he is able to save only to the uttermost.

There are those who are prepared to allow Christ to come into their lives so far, but who do not wish him to come in and sit down and sup with them; that is to say, to do with all the details and interests of their life. There are those who would not mind if Christ moved about on the outer circumference of their lives, who would even allow him to soften and beautify certain external things, but there is a deep region from which they with every kind of ingenuity persist in excluding him. And the consequence is that such people never attain to what the Bible calls "the joy of the Lord," because they are living or trying to live a divided and discordant life. We cannot be happy until we are unanimous. We cannot be happy, in fact, until we have a master, and that master at times a stern one.

Now the early church for the first

three hundred years of its existence might at any time have come to terms with the Roman power. The Roman power was apt to be extraordinarily generous and hospitable to any religion other than its own, and at any time Rome would have made room in the Pantheon for the effigy of Jesus. Rome would even have included Jesus amongst the gods; would have given him a place; might have set apart a day in the year when he rather than any other god should receive sacrifices. But the early church had a misgiving, which must have had God behind it, that to concede such a point was to sell the pass. Therefore, though it cost them ages of persecution, the early Christians insisted that Christ should be supreme or nothing. He must be first or nowhere.

Well, now, all that has its parallel in our personal life. The history of Christ at the hands of the world is just the history of Christ at your hands and mine. He is able to save to the uttermost, but only to the uttermost.

In the natural man there is, we may well admit, a kind of generosity which would dispose him to give Jesus a place alongside some other influence. There are those today who would say, "It is not a bad thing to have a little intercourse with Jesus," just as it is not a bad thing to keep one's mind open to art and to music and to various interests. And yet, not much comes of that. He can save to the uttermost,—he cannot save merely so far. I am sure this is the reason why our experience is apt to be weak and ineffectual. We will not allow our own moral uneasiness to take us right down to the depths of our own life. We will try to have the wound healed at the surface; and sometimes it appears to be healed, but later on it will break out elsewhere, or still worse, it may infect our blood. We may behave so dishonorably with some private uneasiness of the soul that it is as though we had inoculated our moral system with its virus, with the consequence that later on we lose the power of being morally uneasy.

A man does something wrong, for example, and one day, it may be soon afterwards or long afterwards, he becomes unhappy. He remembers the language of religion. He would like this thing quieted in his own life. He may even go so far as to take an interest in religion with the view of soothing his mind. It is not for me to say what happens, or what is bound to happen in the case of that man, but what I do want to say is that the chances are he will never be a happy man until for the sake of the peace of his soul he is prepared to make a clean breast of everything.

What is in my mind is rather this: to warn us all against trying to make Christ a mere convenience. The fact is, we cannot have the happy feeling of forgiveness until we have the happy feeling of having now invited Christ to order our life.

I recall that story of St. Augustine, how as the hound of heaven pursued him, and the strife between his higher and lower self became lonelier and more desperate, he would rush into the garden and pray, "Lord, save me from my sins," and would add in a parenthesis, "but not quite yet!" Nothing happened, for he can save only to the uttermost. At another time he would rush into the garden and pray, "Lord, save me from my sins," and added in a parenthesis, "from all except one!" Again nothing happened, for he can save only to the uttermost. Until one day, no longer able to contain himself, he rushed into the garden and prayed, "Lord, save me from all my sins, and save me now!" Whereupon it was with him as it was with ourselves in the days when we were learning to swim. For a time we had thought to make ourselves more secure by keeping one foot on the ground and trying to swim with two arms and the other foot—with no success. We would not trust the universe, and therefore the universe would not support us. Until one day God, in a kind of despair over us and our unbelief, sent in a great wave from the sea which literally swept us off our feet. Whereupon perforce we had to trust the universe, and behold, we found ourselves swimming!

There may be something in our life which in our quiet, deep moments we perceive to be unworthy; but we think it is going to cost us too much to make a clean breast of that thing. Well, that is a problem which we must each work out. But there is an old saying to the effect that God will not allow himself to remain in debt to any one of us, which I take to mean that he will never allow us to do anything for him without allowing himself to do something for us much more wonderful.

When Jonah rose and said: "Look here, I am the scoundrel in this ship! Take me up and throw me into the sea!" when Jonah arose God arose, and not a drop of salt water touched the man!

It is a thing we may all stake ourselves upon, that God will not stand idly by when a man for the sake of his soul is setting out to face the consequences. It is, perhaps, only at such moments that God has room to work. He is able to save to the uttermost!

For nature's laws and thy rich providence,
For all thy perfect processes of life,
For the minute perfection of thy work,
Seen and unseen, in each remotest part,
We thank thee, Lord!

—John Oxenham.

Washington on Law Observance

This government, the offspring of our own choice uninfluenced and unawed, adopted upon full investigation and mature deliberation, has a just claim to your confidence and support. . . . Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty.

The Constitution which at any time exists, till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. . . . The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.

—Farewell Address.

A Day of Good Tidings

Rev. James Reid, Eastbourne, England

This day is a day of good tidings, and we hold our peace! 2 Kings 7. 9.

This is one of the great stories of the Bible. It comes, of course, from the darkest hour in the story of the Northern kingdom of Israel, the hour before she was swallowed up and lost.

Samaria was besieged by the enemy, hopelessly surrounded. Famine had come. In a few strokes as somber as a Rembrandt etching the writer makes us feel the stark horror of it. Then we see the four lepers crouching at the city gate, waiting for death. They discuss the situation and decide that their one last desperate hope is to go over to the enemy on the off chance that they may be kept alive. And so they go out in a hope that is more than half despair. And in their despair they make a great discovery, as we often do when we are at the end of our resources and take a big risk. They discover that the enemy had fled in the night, leaving hoards of food and plunder.

One can imagine the thrill of that dramatic moment. It meant deliverance, freedom, life. And in ravenous need they proceed to satisfy themselves. Then, all honor to them, a sudden thought strikes them. What about the other fellows, the people in the doomed city, sitting there behind walls of grisly fear, waiting for death and not knowing that they are really free, and that they need not die? The thought arrests them. Here were they, absorbed in their own satisfaction while their brethren starved! So they reflected, and they went back with the great news.

What was it that made them go back? The Scripture suggests that fear of the anger of the others was their motive. That at least was the beginning of a respect for the community, and a sense of responsibility. One could hardly expect much altruism in lepers. The community had not treated them well, and they might have been pardoned if they had let the community stew in its own juice. But I do not believe that it was only fear that sent them back.

"We do not well," they said.

There was compassion in it, the fellow feeling that comes of a common experience. They were so full of their discovery they wanted to share it, as we always do when we have a real bit of good fortune. As a kind of afterthought it came to them that if they did not tell what they had found, if they did not publish this amazing and redeeming discovery, but sat gorging themselves in plenty while their brethren lay starving behind those walls, they would be the worst kind of cads and would deserve the wrath of the community. They recognized their discovery as a gift to share. It was power to serve. All that flashed out in this reflection which I want to make my text:

"This is a day of good tidings, and we hold our peace!"

An incident like that has so many suggestions that it would almost seem the best thing to do with it is what Browning tells us the dying St. John did with the gospel,—tell the story and let it work. But these words at once set us thinking about our own situation as a Christian church. A friend of mine says this is the best missionary story in the Bible. Be that as it may, the picture which it brings to our minds seems to fit our situation today in nearly every detail. This day is a day of good tidings, and we hold our peace.

What Is the Good News?

In the first place, this day is a day of good tidings. Let us take fresh hold of that fact!

We are living in a world that is thrilling with good news. That fact does not get into the newspapers, and for many Christian people it has become a commonplace and slipped into the background of life, in some cases so far that they have nearly forgotten it. But the dominant fact about the world in which we live is still the good news of Jesus Christ. This day is a day of good tidings.

What is the good news? Let us think of it again for a moment! Is it too ingenious or far-fetched to see in this story a kind of dramatic picture of it?

To begin with, the good news is a message about the world we live in, that there is nothing in it to fear.

These people in the city thought they were in a kind of prison-house, hopelessly beset by ruthless fate. There they lay cowed and desperate, doing all sorts of cruel things to one another as people do who have a wrong outlook on the world. But the fact was that the enemy they feared was no longer there, and they had really nothing to fear. That was the good news that came to them that night, and it changed the whole situation. Their burden was lifted, their fears were gone. The shadows that had lain upon their souls were banished. We can imagine the sigh of relief that passed over the city. The whole atmosphere of life was charged with hope and peace.

Now, is that not precisely part at least of the good news of Jesus Christ in the message of God the Father which is the living heart of Christianity? It means the banishment of fears of all sorts, of superstitions, of low, mean, hopeless views of life and man and the works which are debasing and darkening the minds of millions of people, both East and West. It is the message that we have nothing to fear because God reigns, and he is Father.

That message in part has already done its work in our own world, even though countless people are unconscious of the difference Christ has made. It is difficult for us to live in a world from which he has banished the demons and evil spirits who haunt the lives of people in heathen lands to realize the deliverance he has brought to ourselves. His success has hidden him. We cannot overestimate what a changed outlook on everything Christ made when he spoke that word "Father." We still have our fears, for the primitive is strong in us still, and when fear is driven from one haunt it often finds refuge in another until love casts it utterly out; and there are people whose lives are nearly as much ridden by fear and anxiety as the heathen are with demons. But the message of Christ about the universe is

a message of release from fear into love, from despair into hope.

Mr. Paton in his book, "A Faith for the World," tells a story of a woman in India who was being taught the Lord's Prayer. She got as far as the invocation, "Our Father," and then she said to the missionary who was teaching her:

"Is that true?"

He assured her that it was.

Then she said: "I don't think I need to learn any more. . . ."

That word "Father" changed everything for her. It brought her into a world where fate and fear were banished, and love was all in all, and that outlook changed everything. Let us get fresh hold of it,—this is the basic fact about the world in which we live, whether people realize it or not! The world is God's, and he is Father. This day is a day of good tidings!

The Breaking of Chains

And again, part of the gospel is that the things that disable life for people need cripple them no more.

The news these lepers took back to the city was that famine and disease and the things that were draining their life need be no longer their masters. The enemy's power was broken, and broken by an act of God. And that in a word is the Christian message about sin and selfishness and all the habits and miseries which sin breeds, and which keep men from realizing their true manhood. The message is that the power of these things is gone if only we will step out and claim Christ's power.

That is what we often forget, but it is the truth.

It is the truth which Christ himself believed and made others believe by his words and his radiant presence. Witness his words to the woman with the soiled life, "Go, and sin no more!" Think of his triumphant message to the disciples, "Be of good cheer, I have overcome the world!" It is the truth that becomes living and credible whenever we come into his presence. In him there is a love that can slay the roots of sin and selfishness. Because he lived and died, and lives and loves with a love for men which the cross makes real, we are living in a world of moral victory, a world in which moral miracles can become the commonplace of daily living. The gospel is nothing less than this.

In all his teaching and writing Paul takes this for granted. Not that he does not make it explicit. But some of this ethical teaching in the epistles reads like any other collection of moral maxims, and divorced from their setting they would have no more power than the sayings of Socrates, so far as enabling a man to put them into practice. But all he wrote was written to people and read by people whom Christ had brought into this new world. The soil from which it springs is the triumphant knowledge singing in his soul of a living victorious power in Christ, available and adequate to every moral need. That is why he speaks of putting on the new man as if it were as easy as putting on another coat, and of rising from the clutch of the dead past and walking into the light of a new day as if it were as simple as getting out of bed in the morning. It is because in Christ the power is already there: it has only to be used. It is there in the redeeming active love of Christ, and comes into play when a man steps out in utter faith in him.

It was through realizing this that deliverance came to St. Augustine, as it has come to countless others. So long as he imagined he himself could break his bonds the thing was beyond him. So long as he did not really want to break his bonds and was content to pray, "Lord, save me, but not yet!" the thing was hopeless. But the moment it came to him that he was in hopeless bondage, and reduced to despair, and yet longing to be free, that moment he was ready to discover the amazing fact that Christ's power was available, and he could step out into moral victory and freedom.

Salvation is an accomplished fact which only needs to be made a possession. That is the gospel. This day is a day of good tidings! And the good news is what the lepers' message was, the offer of fulness of life. It is the news of One who can satisfy our every craving, in whom our lives can find that completeness which the psychologists tell us is the urge of every soul, whatever wrong roads it may take to satisfy it. There is the craving for a friendship we can utterly trust, a love that will not let us go. There is the craving for a light on the road of practical living which will not flicker or fade or lead us astray. There is the craving for a key to life and its problems which shall enable us to see life steadily and see it whole. There is in Christ all we need to make us adequate to life's tasks and troubles. For the one key to the solution of all the problems which the world presents in ever greater numbers is the personality redeemed by Christ. He holds the key to the right handling of our industrial difficulties, our international problems, our countless difficulties of living together. Let us be bold about this, and realize that God has not left us helpless in a world which is too big for us to handle if only we will face it with him! There is no difficulty, personal or social, which cannot find its solution in him and in his will sooner or later; none for which his guidance and power are not adequate. This day is a day of good tidings!

This is the true description as a Christian man ought to see it of the day in which we live. Many things depress us both at home and abroad. We hardly ever open our newspapers but a shadow falls across our hearts. There never was a time when it was so easy to write an indictment against the universe if one has the mind to do it. Look at the world at home! Trade depression brings its shadows into many a life. Homes break up because those who make them have no power to live on the only plane in which true fellowship is possible. Look abroad and see India, China, Africa, awakening, but without much light as to where they ought to go, or how to get there! And all over, an invading secularism which reads God out of the world and is tempting thousands into indulgences that are wasting their powers. It is not easy to have hope when we see these things. But the big fact behind everything is that Christ lives, and he is sufficient for all our needs. The world is what it is because, like the dying city of Samaria, it does not see and does not know that in him there is freedom from all its bondage

and food for all its hunger. The sun is risen and it does not know. This day is a day of good tidings!

The Church's Silence

Unfortunately, however, the second part of this statement is true today as well as the first. It is a day of good tidings, and we hold our peace.

That is only partly true, of course. We have our missionary agencies. For the last century at least Christianity has been what it really is, a missionary religion. And the world in most parts of it holds some witness of him, rings with some voice, even though it be a voice in the wilderness, that tells the good news. The knowledge of what has been done is enough to set the whole church singing. And yet there is not a missionary society that is not handicapped for lack of money and men. Whatever reason we give for this shortage, the real meaning of it is that for some cause the church is ceasing to be vocal about the good news. Her voice is faltering where it is heard. There is confusion in her tongue. We spend time in apologizing for the truth instead of propagating it. In every congregation there is a living nucleus that believes in missions in the only way in which belief is worth anything, which is that it costs, but only a nucleus. The church, in part at least, has lost that sense of urgency, that inner necessity, that joyful spontaneity that comes from a deep conviction and an overflowing heart. This is a day of good tidings, but we hold our peace.

Now what is the reason? It is good to face it.

Part of it may be the fact that we have lost the sense of the urgency of a great need. We do not see the world without Christ like that beleaguered city lying in bondage and starving to death, and we ought to.

Our forefathers had that vision. They believed that every unsaved soul was lost and went to perdition. It was crude, but at least it was the symbol of a great compassion, their way of expressing the value of the human soul, whether black or white, brown or yellow, and it gave flame to their message and wings to their feet. And yet surely it is possible to see the need today with even greater clearness and urgency, though we do not put it in the same way. There is still the need which sin creates, though the evils may take a different shape from what they did before civilization came to make them less crude and more cunning. There is the need of alleviating the awful mass of pain and suffering. I shall never forget listening on the wireless one night while a missionary told how a boy of ten years old in Africa crawled through the jungle for 50 miles to find a doctor. That opened a door into the pit of a hell as lurid as ever the medieval artists painted. And there are other needs created in part by our own exported vices, by the flood of new knowledge, by the invasion of industrialism in China and Africa which is raising problems that were never dreamed of in the first primitive days of missionary work. There is the need of the awakening nations, seething with unrest, for a true vision of life. How many people reading in their newspapers about India today realize the truth that India needs Christ, that he alone will heal her wounds and soften her antagonisms and lead her into a path of safe and ordered freedom through ideals which he alone can create?

Is Christ Not Universal?

Or is it that we have the feeling somehow that Christ is not universal? He may be the Saviour for England and for America, but something different is wanted for China, for India.

That is the idea that lies behind the indifference of many Christians, though of course they do not think it out. If they did it would scare them. For if there is anything in it it means that our whole belief that Christ is the revelation of God goes by the board. If he is the revelation of God, if in him God meets us in all the fulness of his love and holiness through a human personality, then there must be in him that which India needs, and China, and man everywhere. The truth is that at bottom our real needs are fundamentally the same. Suffering is the same, and as hard to bear, in China as in England. A broken-hearted mother in China is like her sister in England. Sin is the same wherever you find it, and man's difficulty in meeting the conflicts of his own instinctive life. And love is the same wherever you find it, and meets the same response, and satisfies the same hunger, and works the same miracles. And man's fight with secularism and materialism is the same battle everywhere. The ghastly thing that is being realized by all who know both East and West is that the great enemy of the human soul in this modern world is one. It is the temptation to read God out of the world, not only the God in whom we believe, but God in every form; and it leads to the same results,—to selfishness, and greed, and the jungle at last. The world with all its antagonisms is finding it desperately hard to become a unity: that is the real crux of our international problem. It is like a group of people who come out of their separate rooms to discover that they are a family, and shut up in a home, but without the family spirit. And it can never become one in any sense that will save us from race conflicts till it becomes one in faith, till it can find the One who is great enough and universal enough to draw all men to him and create a living sense of brotherhood: and that One is Christ.

Or is the reason why we hold our peace not deeper and nearer home? Is it not this, that we have not deeply enough realized what Christ can do for ourselves? Is it because we have lost the amazing sense that Christianity is good tidings, because we have never fully and deeply appropriated the good news?

Is our Christian faith good news to us? That is the question the church ought to ask. Does it ever give us a real thrill of gratitude and wonder? Or have we somehow lost that sense of wonder?

Mr. H. G. Wells describes the experience of William Clissold:

"There was a time when my little soul was uplifted at the starry enigma of the sky. That is gone absolutely. I remember looking at the stars one night, and I was in an ecstasy, I was rapt in a passion of wonder. . . . But now I can go out and look at the stars as I look at the pattern on the wallpaper of a station waiting-room."

That is tragedy. Has it overtaken the church in her sense of the gospel?

One remembers Bunyan's description of Christian at the cross:

"And I saw in my dream that just as Christian came up with the cross the burden loosed from off his shoulders, and fell from his back, and began to tumble, and it continued so to do till it fell into the sepulchre, and I saw it no more. Then he stood still to look and wonder, for it was surprising to him that the cross did thus ease him of his burden. And he looked and looked again till the springs that were in his head sent the waters down his cheeks."

Is not that what we need today, to recover that wonder, that spring of gratitude? There is only one way to recover it, and that is by renewing the experience. How many are there in our churches for whom Christianity is not what it really is, the release from a burden, but the imposing of a burden, the call to live a rather impossible kind of life? It is something so difficult for themselves and so beset by moral failure that they never dream of asking others to follow the same path, knowing perfectly well that they have nothing to say which will make it attractive or give the promise of power.

The Spirit of Freedom

We have nothing to give because we are not getting out of Christianity all there is of deliverance and peace and power. We are too burdened, too full of our own difficulties and private moral liabilities to have anything to spare for ventures in the world beyond. We spend half our time nursing our own devotion and keeping our spirits up in face of a world that threatens us with extinction, dwelling behind closed doors of fear because we are not quite sure that Christ lives. Our big need is to recover the spirit of New Testament Christianity, the spirit that is set free through a complete surrender of everything to the living Spirit of Jesus Christ.

The other day I read the description of a certain regiment which said that they served with "a loyalty that was difficult, dangerous and expensive." The problem of missionary deficits will be solved when we recover that loyalty.

We can be sure of this: we can never say anything more to the world of our day than Peter said to the lame man, "Such as I have I give unto thee!" Only what we possess in ourselves can we pass on. There is not enough power in a second-hand gospel even to make us want to preach it. As Temple Gairdner said: "The one asset of the church is Jesus Christ." The one thing the world asks of us is the communication of his living Spirit. Everything else it can get elsewhere. But if we have the sure knowledge of his victory in our own lives we can say the delivering word for which, amid its apparent indifference, the world is wistfully waiting: "In the name of Jesus Christ of Nazareth I say unto thee, Rise up and walk!"

Does it not come to this, then, that the missionary task is a call to a rediscovery for ourselves of the grace of Christ? Faced in this sense it may become the starting-point of a real revival. Nothing is wasted that drives us back on God. When we discover that our need is desperate and that we have nothing but him, we shall discover that we have everything in him and more than we need. The end of our own resources is the beginning of God's power.

Looking over a report the other day I came across a prayer that the church at Amoy has adopted and which hangs, I understand, in every home and every church in the district:

"Revive thy church, O Lord, and begin the work in me!"

Can the church at home do better than adopt this prayer? "Revive thy world, O Lord, and begin the work in us!" Out of that fresh awakening to the meaning of Christ for our own lives and of the power of his living Spirit as a reality which works, there would come an irresistible passion to share our experience:

"This day is a day of good tidings! How can we hold our peace?"

Humanity in the Presence of the Cross

4. Discipleship in the Presence of the Cross

Rev. G. Campell Morgan, D.D., Philadelphia

Mark 14. 50, 51; Luke 23. 49; John 19. 24–27.

I do not know how many of you have been allowing your imagination to help you in picturing for yourself the scene at the cross, looking actually at the people there. Perhaps somebody attending these hours is already sketching out that great picture. You have come along with us, you have your canvas in mind. The central cross, perhaps you have not attempted to paint it, but have left it in mystic light and darkness. You have painted the faces of those women, you have painted in the centurion, the soldiers, the others on their crosses, you have painted in the high priests and the rulers. And now you have something else to put in. You come to the disciples.

What is the first thing that impresses you? If we are to talk about Discipleship in the Presence of the Cross, the first remark I want to make is this: We are in somewhat of a difficulty, for they are represented more by their absence than by their presence.

First of all, the ten apostles are not named in any of the stories as being there at the cross. Some of them are named. John is named. We are going to look at him presently with Mary and the other women. They are all disciples, that inner group who got close to the cross, near enough for Mary and John to hear the words of Jesus.

Then there is the group at a distance, standing afar off. Luke is the only writer who tells about them. He calls them acquaintances. He says "they stood afar off." The word "acquaintance" here has a wide significance. It

certainly includes his blood relations. His brothers were perhaps in that group. It may include his neighbors, those who had known him in Nazareth. It may include some of the actual disciples. Matthew must have been looking on the scene because his story is so evidently the story of an eyewitness. Mark may have been there. There are those who identify him with the young man who fled naked. Believing as I do that Mark's Gospel is largely the story of Peter, whoever wrote Mark's Gospel is giving the story of an eyewitness, whether himself or Peter.

That is all the references you have to the disciples. I am not saying the ten were not there. I think they were, but they were not conspicuous, and they are not named. If you are sketching the figures on canvas I think you will have to put them in the distance, and you had better be careful to try to identify their faces half hiding behind other people, staring with wide-open eyes. But they are not conspicuous. They keep out of sight as much as they can, because Mark has told us they all forsook him and fled, and as the time wore on they got back there half hiding.

We will take this order: First, that group, his acquaintances, that Luke refers to. I am going to center my own thinking upon his kinsfolk, for the word often means that, and that alone. His acquaintances, his neighbors, and those who have blood relationship with him. They are there, and standing "afar off," says Luke.

His own brothers after the flesh are there. I am not going into a discussion whether he had brothers after the flesh, and there need be no indecent solicitude for Mary as having only one child when you have your Bible telling you she had other children. Jesus was her firstborn, but she had other children in wedlock. Two brothers of Jesus are there, James and Jude, and I look at them.

What was their attitude toward him? It is interesting to follow that question through. I think I am right in saying that all the way through the public ministry of our Lord these men were interested in him, but my view is that they never committed themselves to him as disciples until after the cross and resurrection.

When Mary went once to persuade Jesus to give up his work and go home they were with her. John tells in chapter 7 how at a certain point in his ministry (in the last six months) these men tried to persuade him to go to Jerusalem because the Feast was on. There are those who think there was a sinister motive in that. I do not think so. They are perplexed all the way through. He taught, but they could not understand him. They were eager to have him go into the midst of the crowd and give some practical and final demonstrations concerning himself that should prove he was who he was, if he was what he claimed to be. He said to them:

"You go on up! My time is not yet come, but your time is always here."

I do not want to be unfair to any of these people in the Bible, but as I watch those men, arrested by that elder brother of theirs around whose personality there has been such mystery, standing afar off looking on, they have been interested, but that is the end of it. They never could quite understand Jesus. I think there was in their hearts infinite pity for him, and perhaps a little sense of satisfaction that they had not too closely identified themselves with him.

Is that false psychology? I think not. There was something about him that interested them, there was a sense in which they loved him, but they had never seen their way to commitment. "What a pity!" they say. "It is rather a good job we did not get too closely committed to him because this is the end."

Now we have to do what we do every time, ask what was the ultimate outcome? What happened to those two brothers?

Turn to Acts, and you get an account of the disciples gathered together after the ascension waiting for the coming of the Holy Ghost, and those two men were there! They have joined up, and on them also fell the Holy Ghost, and they were by that falling baptized into union with their brother in a new humanity and a new relationship.

What else do we know about them? We have two letters from them in the New Testament, the epistle of James and the epistle of Jude. Two little letters. The letter of James is full of interest because we find in that little letter more quotations from and allusions to the ethical teaching of Jesus than in all the other epistles put together.

Discipleship, hesitant, non-committal, half afraid in the presence of the cross, and then something happened that ended the hesitation and led them to a committal that is complete. When they write their letters they do not refer to Jesus as their brother. The references are of the complete surrender of these men to him.

Look now at the one apostle we see there, John!

I love that word, he was "standing by." Don't forget that he had run away! He was with the rest. Keep your perspective right! They had all forsaken him and fled, and John was with them. They were scattered, but I can see John coming back and getting as near as he could, sharing the fear of the rest. That fear still possessing his heart, he stood by the ghastly sight, sharing the sorrows of the women at the cross. Yet when I read his story of what he saw when he came back, his account of the cross, I find something so amazing in it (I cannot find it in Matthew, it isn't in Mark or Luke), showing that this man, filled with fear when he came back, watched with those keen eyes of his. And what eyes they were! They were the penetrative eyes of a poet. A poet is not unmindful of the actual facts, but he interprets them, and in that 19th chapter John tells us about Jesus' death as we do not find it anywhere else.

I would like to be mechanical for a moment. Notice what John tells us! Glancing at the story at verse 28, following where I read a moment ago, after the words in which Jesus committed Mary to John and John to Mary, "Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, . . ."—mark it well! John watched and listened and afterward comes to understand, and interprets

after keen watching of this fact,—"saith, I thirst!" He said it when he knew that all things were accomplished, that his work was done. He never said "I thirst" till then.

"Now there was set a vessel full of vinegar, and they filled a sponge . . . and put it to his mouth. When Jesus therefore had received the vinegar. . . ." They had offered him vinegar at the beginning (Luke 23. 36), but he declined it. On the human level he refused anything that entered into the dulling of his senses, but he took it now when he knew all things were accomplished. Having received it "he said, It is finished! and he bowed his head and gave up his spirit."

Matthew, Mark, Luke and John do not say he "died" when you and I would have said it. When the spirit of Jesus separated from his body each one says he "gave up" or "yielded up" his spirit. John says that before he gave up his spirit he said, "It is finished!" The mighty thing is done before he dies physically. And John tells carefully that he knew the thing was done before he said, "I thirst!" Follow that through! Redemption was not by the physical death, but something deeper and profounder that was accomplished and completed. The physical death was the sacramental symbol wrought into visibility of a mystery too profound for the fathoming of any philosophy or the interpretation of any theology. Discipleship, blinded for a moment, but watching so faithfully that through John came this interpretation.

Passing from the individuals, take the group of disciples!

The impressive thing is that they are not there. They all left him and fled. There is the nameless young man, and he fled also, and we are told Peter followed afar off. How are we going to explain this?

Let me say this: They all loved him, and their love never failed. They all believed in him, and their faith never failed in him. Then why were they gone? Here is something arresting! For six months he had been telling them of what was coming. He began, as Matthew and Mark both point out, at Caesarea Philippi to show them he must go and suffer, and during the whole of the six months the shadow of this impending doom, as they felt, was upon him and them. Over and over again as you follow those last six months through he talked to them about this coming cross. But never once is it recorded that Jesus told them of his cross but that at the same time he told them he would rise again. Every reference Jesus made to his coming cross was linked with reference to his resurrection. Here is the amazing thing! It seems to me as though they never heard what he said about the resurrection, so obsessed were they by what he said about the cross. They do not seem to have remembered anything about the resurrection, they do not seem to have grasped it. One would be inclined to put it thus: If they had grasped the significance of his repeated declarations that he must go, and must suffer, and must die, he must rise again because the "must" applied all the way through. If they had caught it one would have thought that whereas their hearts were full of suffering they would have stood by the cross, but the moment the body was committed to the grave they would have formed circles around it, waiting for his coming back. They did nothing of the kind.

I am inclined to think the reason was in all possibility that those disciples were not Sadducees, but Pharisees. The Sadducees did not believe in resurrection. I do not think these men were among that number. I think they did believe in the resurrection, and I think they imagined that when Jesus spoke of it they were so orthodox they thought he was referring to the ultimate resurrection in which they believed. They never grasped the significance of resurrection as peculiar to him. They would all have agreed that Jesus was going to rise again because they believed in resurrection by and by, but they never grasped the fact that his resurrection was to be then and there.

They still love him. They are somewhere in the crowd of people watching, their hearts breaking. How they love him! He is suffering, they do not know how much, but he is. And they still believe in him, in the high idealism he had given them, in the splendor of the things he had taught them about the kingdom of God. They believe. What is the matter then? Their hope is dead! "Now abideth faith, hope, and love," and hope is important. We are saved by hope, and their hope was gone. You know it full well. Luke tells the story of the two walking to Emmaus (all I want to remind you of is their use of the past tense), and they said to Jesus, "A prophet mighty in deed . . . and we trusted that it had been he who should redeem Israel." They loved him, but they felt he had failed.

Discipleship in the presence of the cross! Men and women, God help us to get it! What did the cross do for discipleship? It did not destroy the faith of the disciples in him, it did not destroy love, but it blotted out hope, and the high thing for which he stood seemed to them to have failed completely.

Now we come to the thing we have been working around to all the time. The cross seemed to those men to be the point where evil triumphed. The cross therefore was the place where their courage failed because their hope went out. If there is nothing more than the cross as the ending of the radiant life of Jesus of Nazareth, if the cross is the last thing historically, then he failed. But he did not fail! Why not? I declare to you this morning that if he had those scattered disciples would never have gathered together again, they would have gone further to save their skins. What brought them back? The risen Christ! Discipleship in the presence of the cross ends if there is no more than the cross. By the resurrection Jesus is alive again.

They began coming back, gathering back half frightened, filled with fear and great joy. Thomas did not come at first, but when he saw those pierced hands he came back. Still strangely perplexed, but they gathered together. The cross is taking on new meaning for them. They waited, and he appeared and stayed with them during 40 days. He opened their minds, and he interpreted all things in the scriptures con-

cerning himself, and still they did not grasp it. They waited ten days more, and only made one blunder in that time,—they tried to elect a successor to Judas. Then came the Holy Spirit upon them, and when the Holy Spirit came the cross rose from the gibbet on the green hill, and towered up, and I think they might have sung:

"When I survey the wondrous cross
On which the prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride!"

They saw that the cross which seemed to be defeat was victory, and the cross where courage failed became the inspiration of such heroism as the world had never seen. Twelve valiant saints and the rest of them went out to dare, to suffer, to die with songs on their lips: but it was the cross interpreted by the resurrection. Discipleship in the presence of the cross ceases, runs away, hides. Discipleship in the presence of the cross interpreted by the resurrection becomes courageous and dares everything.

[*To be concluded next month: Democracy in the Presence of the Cross.*]

Victorious Living

Rev. Kenneth B. Welles, D.D., Albany, N. Y.

On the last night in which Jesus was with his disciples he said some words which I wish we might consider together. The words are by way of being his farewell message, words he wants to leave ringing in their ears. Here they are at the end of the 16th of John:

"In the world ye shall have tribulation, but be of good cheer, I have overcome the world!"

Victorious words they are, with victorious living behind them. Nothing sad or sentimental about them; none of the gushing quality or the straining for tears which you might expect about a farewell. Yet here he is, his hours numbered, his ministry come to an end. By all outward appearances he is a man beaten, a prophet discredited, a leader with his popularity melted and his power gone. It is finished for him, and yet here is this triumphant note, as radiant and confident as if he had never a care:

"Be of good cheer: I have overcome the world!"

That's victorious living, that is! And I dare say we all wish we could be admitted to the secret. For are we not all of us after some direction which might make life easier, or at least tolerable, some guidance which might turn tears into laughter and take burdens away? Oh for a panacea which could overcome the world! You would pay high for that. Everywhere people are in search of a surcease from life's disappointments.

In a letter to the "New York World" a writer describes it:

"All over the country there are muddled people seeking a sad Carlylean entrance to light. Everywhere you turn there are fuzzy-minded incompetents, unhappy idealists and pathetically ambitious idiots who are looking for panaceas which will enable them to face life: the Darwinian unfit, seeking frantically for miracles with which to save themselves. They go in for beauty clays, gland treatments, miracle foods, mental sciences and psychoanalysis indiscriminately. They want something dazzling and infallible."

Who has the secret, the gland specialist or the physician of Galilee? The Battle Creek Pure Food Products Company or he who said, "I am the bread of life"? Some physical culturist or he who declared, "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls"? You see Jesus, you watch that spirit that was in him, you mark the quality of his living and the fearless courage with which he faced the disasters of life, and you know that you have found there something which somehow fits human needs. Try every other key and then come at last to this key, and even before you have put it into life's lock you know it fits. You see Jesus' spirit and you know it is true. There is victorious living! There is the answer for life's search! "All things are yours: the world, life, death, things present, things to come: all are yours!" "Are"—now! That is what Jesus does: makes us see how they are ours to use and enjoy and to be victorious over.

Compare that spirit in Jesus to others whom the world has called victors! They made Anatole France one of the French immortals, yet here is the intimate confession he makes:

"It is said that man is the lord of creation. Man is the lord of suffering, my friend! There is no clearer proof of the nonexistence of God than life. If you could read in my soul you would be terrified. There is not in all the universe a creature more unhappy than I. People think me happy. I have never been happy for one day, not for one single hour."

Over against that darkness and despair set those last words of Jesus! He too knew failure and disappointment. He drank dregs that Anatole France's life never touched, yet catch the triumph, the joy: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world!" There is no clearer proof of the existence of God than that life. There is victory, there is happiness, there is that gift Jesus came to impart, and of which we desire to partake!

Now here is the question which ought to concern us: How can we overcome the world? How does the spirit that was in Jesus change this life of ours into victorious living?

For one thing, victorious living takes what is ugly and tragic and turns it into something holy and beautiful.

You can do that, in Christ. You can take this difficulty and transform it into something serviceable. You can take this hard thing and turn it into a sacred thing. Jesus did it. He took his cruci-

fixion and made it overcome the world. There are some troubles in life you cannot evade. They are inevitable and inescapable. Now what are you going to do? You may face them in three ways: you may rebel against them and bitterly fight them, you may give in to them and be overcome by them, or you may take them and use them and turn them into victory. And that's the Jesus way of overcoming the world. Take suffering just as the sailor takes an adverse wind! He does not give in to it, he does not fight against it, he uses it, he shapes his course to it, until the wind blows him safely into harbor.

Illustrate that more clearly in a life! I had heard of happenings in Boston which shook the medical world, but I did not know of the particulars until I read these words from Charles Gilkey:

"Among my college classmates there was a physician, Francis Weld Peabody, who within 20 years of his graduation had become world famous as one of the most brilliant and promising professors not only in the Harvard Medical School, but in the entire medical world. Some months ago after an exploratory operation his colleagues found that he had an inoperable cancer of the stomach, and gave him six months to live. A common friend ventured the prediction that his spiritual contribution to the world in what little of life remained for him might yet prove at least as valuable as would have been the results of a long lifetime of medical research. In the 15 months, through all of which he showed a host of professorial associates and personal friends what it means not only to face death bravely as countless other men have, but to prove himself spiritually more than conqueror over it, he has become to us who knew and loved him the most powerful and convincing evidence for personal and family religion that we have ever seen. His father said to me that he himself rarely entered the house where his son was ill and his two infant grandchildren were playing about the floor without thinking of that great word of the New Testament, 'Death hath no more dominion over him.' A medical colleague told me that he had seen my classmate, more than six months after the discovery of his own disease, sit down by the bedside of another sufferer struck down with the same affliction and talk quietly for half an hour to a group of medical students on what could be done to make that sufferer comfortable, with no suggestion in the whole half hour of his own impending fate. I myself had a letter from him, written in his own hand a month after his own death sentence, in which these words appear: 'I never realized so fully the closeness—the identity even—of religion and science as in these last weeks. No one who has never to find what we call natural laws can realize how little we know of the physical laws that control the universe, or can have such faith that all things of the spirit are also subject to a higher law of which we now and then see only flashes.' Instead of living to transform the world by long years of medical service it was given to him to transcend the world by such a spiritual triumph of life over death as has made some of us see new symbolic meaning in the old story of Elijah's translation to heaven in a chariot of fire. Within a month of his recent death his widow wrote thus of him: 'Francis performed the one miracle that lies within the power of us humans. He took something ugly and tragic in itself and turned it into something holy and beautiful for all who came in contact with him."

There it is, friends! Victorious living does that. That is the spirit that was in Christ. And not one of us but can take whatever comes and change it by transforming it to some higher use. Not one of us need be beaten by the circumstances around us. Victorious living takes circumstances and turns them into the opportunities of God. "In the world ye shall have tribulation,"—that is sure. "But be of good cheer, I have overcome the world!"

Again, victorious living takes what is meaningless and gives it meaning.

Do you know what life is for? Have you been able to find its meaning? There are thousands upon thousands of people struggling all day long to make money and then sitting up half the night to spend it, and few of them ever stop to ask what it is all about. A shrewd observer of American life recently remarked that as a nation we are "going nowhere at 60 miles an hour."

In trying to explain the suicide of his son while at college the well-known American poet, Louis Untermeyer, uses words which many often feel:

"My son saw no reason in life, and so none for it. All of us today don't know what the reason for life is. We don't understand life. Any one who pretends to is bluffing, the ministers and all. They may be sincere in saying they know, but they don't. And so, not understanding life, we say, some of us, Let's end it!"

No, I do not understand life, but I look at Jesus, and I believe he does. I cannot give you life's meaning, but I look at those who have lived in the victorious spirit which was in him, and the meaningless is given meaning. Watch Christ, estimate and measure him, and can you honestly say that life is a tale full of sound and fury signifying nothing? No, you know there is truth, there is meaning, and you are ready to believe him when he says, "I am the way, and the truth, and the life."

It is victorious living in his spirit which gives life meaning. You know that when you touch some valorous life which has overcome the world. It has been my privilege to live close to such a life in the last years. Caroline A. Yale for over half a century has been principal of the world's foremost school for deaf children. She came into this field of education when the deaf were taught only a sign language, but she has taught deaf mutes to speak, to read lips, and to live lives of usefulness and service. Robust of mind, staunch of purpose, steady of will, she has done a task such as is given to few mortals to complete so successfully. When you go into her presence she looks through all shams. One's hypocrisies seem to be laid bare before her. There is no sentimentality or trace of dishonesty about her. For years she has faced obstacles and conquered them, met difficulties and solved them. Once when one tried to commiserate with her because of some peculiarly pressing problem she said:

"Oh, we have had to face so many near disasters in the years past that we are not alarmed! We are used to problems. It is all in the day's work."

When she prepared for an operation and a trip to the hospital it was with the same eager spirit with which a school girl would make ready for vacation. Unsuccessful though the operation was, she still faced blindness with the best of cheer. Words of sympathy die on your lips in her presence. Though you may go to her to bring her courage, you come away with the vessel of your own courage overfilled. She is dauntless and unshakeable. And this woman's brave spirit has been printed indelibly on the lives of generation after generation of her students.

There is victorious living! Look at a career like that, and then tell me that life has no meaning? Observe one who has so invested her powers, and then confess that back of life there is no reason? Why, your tongue is shamed to give vent to such a word! You don't have to argue for purpose there. She is frail in body now. The way ahead for her may not be long. Yet still does she feel her life directed from above, and guided by a purpose which rules over all. She told me that this old hymn was constantly running through her mind, and repeated these words:

I know not the way I am going,
But well do I know my guide;
With childlike trust I give my hand
To the mighty friend at my side.

And the only thing I say to him
As he takes it is: "Hold it fast!
Suffer me not to lose my way,
And guide me home at last!"

It is home that I long to reach,
And my guide may show me the way:
For little care I what path I take
If I'm nearer home each day.

Do you wonder that before such a life I say that victorious living takes what is meaningless and gives it meaning? That, then, is what the victorious spirit which was in Christ Jesus may do for us: turn the hard and the tragic into something beautiful and holy, and take the meaningless and fill it with meaning.

How is it with you? Is your religion giving you that? Is it bringing you victories? All this and far more is yours to enjoy, yours to possess, yours to carry with you into lives of honor and of usefulness.

In the name of Christ I call upon you for such victorious living. What is the secret? Nothing less than the triumphant spirit of Christ Jesus. With that you too shall be more than conquerors.

JESUS THE WORLD'S SAVIOUR: STUDIES IN LUKE

International Sunday School Lessons

March 1, 1931
Jesus Sending Forth Missionaries

Luke 9 to 10. 24. Lesson portion, 10. 1–11, 17, 21, 22

The account of the mission of the Seventy is in two parts: the start, with our Lord's directions for their itineration work, and the return, with certain statements of his called forth by their experiences. Luke alone records the mission. It took place just before our Lord left Capernaum on his last journey to Jerusalem, six months before the cross. Neither the names nor the subsequent history of any of the Seventy are known.

The start, 1–16.

The purpose of the mission is plainly stated. The Seventy were to pioneer the way for Lord Jesus,—arousing interest, awakening hope, giving ground for faith, in all places he was about to visit himself; in a word, proclaiming the kingdom of God nigh (9, 11).

His first word of direction is "Pray!" Why? What for?

Then, "Go!"

The mission being temporary, the instructions are in keeping with a brief, hasty pioneering tour in that land, marked by simplicity of life, courage, faith, concentration of purpose. Yet there are points on the bearing and conduct of Christian workers which are applicable at all times and everywhere. Their character—lambs. Their environment—wolves. Their support—usual Oriental hospitality. Their bearing—politeness, contentment, self-respect. Their work—healing and heralding the kingdom of God. Their authority—verse 16. Their conduct in house and city—verses 5–7 and 8–12.

The instructions to be followed in case of non-reception (10–12) show that Lord Jesus was not unprepared for such a case.

There is pathos in the farewell warnings of 13–15, now that our Lord is leaving Galilee forever.

The return, 17–24.

In due time they return with joy, reporting power over demons when they used the name of Jesus. Missionaries in China and elsewhere rejoice in the same power today.

That hour witnessed a remarkable experience of spiritual rapture on the part of our Lord, 21, 22. It is the fullest expression of his unique self-consciousness as Son of God found in the synoptic Gospels. It is an ecstatic soliloquy in the presence of the Seventy "under the rapture of the Holy Spirit, in terms of perfect equality and understanding between Father and Son, in the tone of the priestly prayer of John 17." He has perfect confidence in the progress of his own mission. Like the Seventy he rejoices in their success, when spiritual simplicity has proved more receptive than human intellect.

Prayer is the first and greatest need of Christian work. Prayer will provide workers, supply the necessary means, remove difficulties, bring down heaven's blessing and coöperation.

The harvest was never so plenteous as today: do you pray for laborers? Think of the tragic shortage of ministers at home and missionaries abroad! How urgent the call to prayer! The harvest has widened until it takes in the whole world.

In 1 Timothy 5. 18 Paul writes: "The Scripture saith, The laborer is worthy of his hire,"—see verse 7. This is the only expression in any of the four Gospels quoted in the epistles, and it implies that Luke's Gospel was already called and regarded as "Scripture" when Paul wrote to Timothy.

Golden Memory Text—The harvest truly is great, but the laborers are few. Pray ye therefore the lord of the harvest that he would send forth laborers into his harvest! Luke 10. 2.

March 8, 1931
The Good Samaritan

Luke 10. 25–37

Of all the stories told by our Lord this and the story of the Prodigal Son are

easily the best known. All the details of this story are true to life, and might well have happened as Lord Jesus told them.

The word "good" usually applied to the Samaritan meant "kind" in old English.

The story arose out of an inquiry made by a lawyer.

The lawyer's first question, 25.

The Mosaic law was both civil and religious, and lawyers were professional teachers and interpreters of it and of the traditions of the elders. They therefore corresponded more to modern theologians than to modern lawyers.

This man wished to make trial of Lord Jesus, to test his knowledge and orthodoxy of law and doctrine. Not that he was desirous of getting help and information for himself. While hostile intention is not stated, verse 29 does not indicate the best intention.

Lord Jesus' reply, 26–28.

He takes the lawyer on his own ground of doing, and refers him to the Law. He answers readily with the great law of LOVE, and Lord Jesus commends him, adding nothing to his answer except to drive home the exhortation to "do."

The lawyer's second question, 29.

But the lawyer is not satisfied. He is determined to make out a case for himself, for though Lord Jesus has not condemned him his conscience evidently tells him that he has failed in the high ideal. Hence a second question, not so easily answered as the first,—"Who is my neighbor? Whom am I to love as if he were myself?" In other words, the lawyer had correctly summarized the Law, but how shall he apply it? From theology he comes down to practice, and that on its earthly side. A question of social service follows his question of eternal life.

The kind Samaritan, 30–35.

Dramatize this story! Imagine you are standing near! You see the robbers' violent attack. The priest comes along. Ask him why he passed by on the other side! The Levite too. Now watch the Samaritan! What will he do? Here is the great surprise of the incident!

The Samaritan is a whole hospital in himself—first aid to the injured, ambulance, hospital fund. "I" in verse 35 is emphatic,—"Don't ask him for payment: I will pay on my way back!" He had a quick eye, a tender heart, helpful hands, willing feet, and a generous purse. The heart of the story is in the expression, "set him on his own beast," that is, gave him his own place. A great deal of modern charity lacks the personal touch.

Application, 36, 37.

Instead of answering the lawyer's question, Lord Jesus now makes him interpret the story. The question is no longer, "Who is my neighbor?" but "Who became, or proved, neighbor? Whose neighbor am I?" The lawyer is evidently not neighborly enough to use the hated word "Samaritan."

For further study.

Luke alone relates the incident of this section. It is characteristic of his purpose in writing a Gospel for Gentiles, broad in sympathy, showing points at which Lord Jesus touched the non-Jewish world.

Incidental details show the accuracy of the narrative. Thus, there is a drop of 3500 feet between Jerusalem and Jericho, a distance of 18 miles, so that the road is literally "down." Robbers infest it today. The remains of two inns or khans are still seen,—of course the road has been in use ever since our Lord's day.

Lord Jesus' skill in avoiding traps set for him by the Jewish rulers is seen. Had he answered the first question in conflict with the Law, or given offence in answering the second question, they would have had grounds to accuse him.

The answer regarding eternal life is based on law, not grace. The lawyer asked what he should "do." Until the Law stops a man's mouth and brings him under the judgment of God by showing him that he has not strength to "do," he is not ready to receive the grace of God. Read carefully Romans 3. 19–26. Who can fulfil the standard of verse 27? Law in the person of both priest and Levite failed miserably in the story.

The answer regarding one's neighbor shows that Lord Jesus gave the word a broader meaning than mere geographical proximity. Every man in need is neighbor to him who can help. The opportunity to show mercy makes neighbors of strangers, even of enemies. This, of course, ran counter to the prevailing Jewish race pride and exclusiveness.

For personal profit and heart-searching.

The road to Jericho runs by our own doors. Which of the persons in the story do we resemble,—the traveler, the robbers, the priest, the Levite, the Samaritan, or the inn-keeper (perhaps he robbed the Samaritan)?

There are plenty of excuses for not being neighborly. Before condemning the priest and the Levite let us be sure we are not equally guilty!

Lord Jesus is himself the perfect neighbor to all mankind. He is no heartless passer-by.

"How" we read the Bible is all-important.

If the priest and the Levite had performed their duty we should never have heard of the kind Samaritan.

Golden Memory Text—Thou shalt love thy neighbor as thyself! Leviticus 19. 18.

March 15, 1931

Jesus Among Friends and Foes

Luke 10. 38 to 11. 54. Lesson portion—10. 38–42; 11. 42–46, 52–54

The lesson portions take us with our Lord into two houses. Let us view both episodes from his standpoint,—the treatment he received in each, the attitudes of different ones to him, and his attitudes and words to them! Love broods over the first: hate darkens the other.

In Martha's house, 10. 38–42.

From John 11. 1 we learn that the village was Bethany. Locate it on a map, and consult a Bible dictionary for its history!

The Greek implies that Martha was the head of the house, that the house was hers.

"Cumbered" means distracted. Mary dropped her work, seated herself at our Lord's feet and gave him her attention, but Martha's attention was drawn hither and thither by household cares so that she started a family tiff.

"Anxious" refers to inward uneasiness, "troubled" to outward confusion.

Do "much serving" and "many things" imply that our Lord would have been pleased with simpler preparations on Martha's part?

This first glimpse into the home at Bethany where Lord Jesus found a welcome, especially during the last days he was on earth, shows us two women of different temperaments, both of whom loved our Lord and were loved by him (John 11. 5). Martha was a hustler, but on this occasion it made her distracted, irritable, unfair, even critical

EVANGELICAL SCHOOL OF THEOLOGY

of our Lord. She snapped at him, and told him what to do. Sister Mary was also a worker, but she knew when to leave the lower for something higher, how to make the most of the opportunity of a lifetime, and thus earned his commendation.

The contrast embodied in these two sisters is between love serving and love communing; between love giving and love receiving. As related to our Lord, the latter is the good, the enduring part. Let us both learn from him and work for him!

This is a Martha age, both as regards the individual Christian life and also church life. How many a man or woman is so busy as to give no time to communion with Christ! Let us heed the lesson incarnated in Mary, who just kept still at Jesus' feet!

Lord Jesus had no home of his own, yet his spirit makes any home a little bit of heaven!

In a Pharisee's house, 11. 37–54.

The occasion is a midday meal at the house of a Pharisee. Not all Pharisees were hostile to our Lord, but unhappily Pharisaic scruples immediately showed themselves here. In the Orient, where people all ate with their fingers out of one central dish, considerations of cleanliness and health required that they should wash their hands before coming to the table. To this necessary custom the Pharisees had superadded ceremonials not connected with actual cleanliness. Lord Jesus omitted the latter, if not the former. Of course the host noticed it, and marveled.

Lord Jesus answered his unvoiced criticism by denouncing the sham of outward appearances without inward reality (39–41). Outward forms, conduct, words, actions, should correspond to and not be a cloak for the heart, motives, spirit, mind.

Continuing his denunciation of the Pharisees, Lord Jesus exposes their sham piety,—scrupulous about tithing common garden herbs which would be known publicly, but omitting unseen things like justice and the love of God (42). They were pious at the wrong places.

Then he denounced their love of chief seats in the synagogues, and salutations in the marketplaces (43). Certain seats were arranged on a raised platform in a semicircle around the ark containing the rolls of the Law, and facing the congregation. These "chief seats" were given to those who were known to be specially pious, conspicuous for their devotion to the Law. The Pharisees lacked the requisite piety, but were ambitious to enjoy the honor and prominence.

Lastly, our Lord denounced them for concealing their inward corruption (44), —characterized them as unsuspected graves, over which men walk without knowing it, thus defiling themselves ceremonially. It was on this account that graves were usually whitewashed in order to make them conspicuous.

A lawyer, feeling insulted, interrupted at this point, and drew down denunciation upon his profession too. Lord Jesus is specific, pointing out where their hypocrisy lay, in a threefold "Woe!" (45–52). They would not enter the house of knowledge, but locked the door and hid the key, and so hindered those who would enter.

The meal ends in open hostility (53, 54). (Did any of them eat?) The breach between Lord Jesus and the Jewish rulers is getting wider and more threatening. Note increasing indications of hostility! Our Lord showed wonderful wisdom and skill in never saying a word which these heresy-hunters could use against him.

We cannot help asking why Lord Jesus accepted such an invitation, and why he omitted the ablutions on this occasion. He was not indifferent to the social proprieties, nor did he forbid all ceremonial.

Are we friends or foes of Lord Jesus? Is he welcome in our homes?

Think of assailing the world's greatest Teacher in such ways!

Golden Memory Text—Ye are my friends if ye do whatsoever I command you! John 15. 14.

March 22, 1931

The Use and Abuse of God's Gifts

Luke 12. Lesson portion—16–21, 41–48

Parable of the rich farmer, 16–21.

The principle enunciated in verse 21, which is declared to be of universal application, interprets the parable. There we see contrasted characters,—rich for SELF, and rich toward GOD,—rich in earthly possessions, and rich in all that makes for the glory of God and the salvation and happiness of men. The rich farmer was of the first class. There are millions more like him!

Of course he was a practical atheist in leaving God out of his plans, but still successful, progressive, and in his way foresighted. "But GOD" steps in, terminates his lease on life at short notice, and puts the humbling question. His selfishness cannot help him now: all his enjoyment depended upon something beyond the control of wealth,—life! A selfish life is therefore "foolish," unperceiving true values.

From a materialistic standpoint our farmer friend had made splendid preparedness for the future,—"my fruits, my barns, my grain, my goods, my soul,"—but he had not prepared against death! He forgot that life and fortune are dependent on the will of God.

Parable of a faithful and of an unfaithful steward, 42–48.

This parable is in answer to Peter's question of verse 41, which in turn had reference to our Lord's parable of 35–40. There it was a parable of an Oriental wedding, teaching the lesson of watchfulness and readiness. Here it is a parable of a lord who makes one of his servants manager over his household during his absence. The day of his return is unknown. Hence the incentive to faithfulness and constant readiness.

The wise steward is faithful in the performance of his duties, so that the returning lord finds him on the job. His reward is promotion, 43, 44.

The unfaithful steward does not disbelieve in the lord's return, but counts on delay, and abuses his opportunities for service by oppression and self-indulgence, 45, 46.

A law of accountability is stated in 47, 48. Here are two classes of "did nots,"—those who knew and did not and those who knew not and did not. Both were delinquent, both were punished, but the penalty was graduated according to their knowledge of the lord's will.

Summary and application.

Verse 40 is the key to the interpretation and application of this whole discourse. The Son of man is absent. The fact of his return is certain, but the time is uncertain. By reason of this combination of certainty and uncertainty we should be always watchful, always ready, always faithful in testimony and service. Rewards and punishments are meted out to faithful and unfaithful servants, respectively.

Golden Memory Text—Be not drunk with wine, wherein is excess, but be filled with the Spirit! Ephesians 5. 18.

March 29, 1931

Review: Jesus the World's Saviour—Preparation and Popularity

Luke 1 to 12, inclusive

Our lesson portions have been selected from just half of Luke's Gospel, but how much of the narrative we passed by! Now let the teacher review the contents in outline at least, and try to fasten them in the memory of scholars. We are within a few months of the cross.

The saviourhood of Jesus Christ is the special theme of the course, but we should recall all the elements of his personality and the characteristics of his methods of preaching, teaching and healing.

Does the world need another saviour?

How can we explain the hostility of the Pharisees and others of his contemporaries?

Golden Memory Text—Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed of the devil: for God was with him. Acts 10. 38.

CHRISTIAN ENDEAVOR TOPICS—MARCH, 1931

Mrs. Ida Q. Moulton

What Jesus Teaches about God Our Father

John 4. 23–26. March 1, 1931

President Ozora Davis said, when about to undergo a serious and critical operation:

"I heard with the clearness of bugles in the morning . . . the promises of Jesus spoken to me in a hospital room. I may read again what I've read before, that we have no proof that Jesus ever spoke the words reported in the Gospels, but he has said them to me, and he has affirmed them to me. I know this, and I affirm it to you."

* * *

There is only one person in England whose calls for a telephone trunk line are honored immediately. That person is the king of England. And he is not on any account to be interrupted by an operator in his conversation.

Among the multiplicity of calls our Father receives from his children a call from each one of us never interrupts the call of another. He listens to each as if there were no other. And he honors them immediately. He sees us, he hears us, he knows our secret longings for better things. His undivided attention is ours as if there were not another child of his in the universe.

What peace and comfort and hope and strength this should give us!

* * *

Our life is like the dial of a clock. The hands are our Father's hands, passing over and over again and again. The short hour hand is the hand of discipline; the long minute hand, the hand of lovingkindness and mercy. Slowly and surely the hand of discipline must pass, and our heavenly Father speaks at each stroke. But faster and over and over again passes the hand of merciful, lovingkindness, showering at each stroke of discipline twenty, sixty, yea, a hundredfold blessings for each stroke of discipline. Both hands are fastened to one secure pivot, the great unchanging heart of a Father, whose blessings are not according to our deserts, but according to his fatherhood.—Adopted and adapted.

* * *

The time and place had been fixed for the painting of Queen Victoria's portrait by a certain artist. When she arrived the artist was not there. She left a message to this effect:

"God gives us every opportunity for greatness of character. He never fails of an appointment, but if we delay we cannot blame any but ourselves."

An opportunity to do good is an opportunity given by our Father to do that good.

What is the Church?

Ephesians 2. 18–22; Romans 12. 4, 5. March 8, 1931

The church is a power station.

As two captains of industry were standing on a bridge at Niagara Falls, looking at that mighty volume of water, one said to the other:

"Behold the greatest source of undeveloped power in America!"

To which the other replied: "The greatest source of undeveloped power in America is in the soul of man."

Was the latter speaker not right? Know you a better place to develop this soul power than among Christian people in the church?

* * *

The church is a building, a meeting house, where Christian people are wont to gather for divine worship of Christ Jesus.

There is a strange tribe of natives in Africa. It is said that they never count. They know nothing of arithmetic. A gentleman asked one of them how many oxen he had.

"Don't know," replied the native.

"Then how do you know if one or two are missing?"

The reply was striking and beautiful. "Not because the number would be less, but because of a face that I would miss."

Is yours the missing face at church gatherings?

* * *

The church is an organization where he who resolves to do better may employ the subtle psychic force of Christian men and women who are setting their souls with his to nobler things.

"Brother Philander," said a man, "don't you believe a man can be a good Christian without ever going to church or telling the world about it?"

"I expect so, if he thinks so and tries to do so," said Philander. "The mountains are full of coal that has never been dug, and the sea full of fish that have never been caught, but that's all the good it does the world."

* * *

The church is a family where the same consideration should be shown to the mental or moral weakling, or to the wanderer, as is shown in a Christian family. Consideration's ways are numberless, such as:

The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret act of pure self-sacrifice,
Unseen by men, but marked by angels' eyes;
The kindly plan devised for others' good,
So seldom guessed, but little understood;
The quiet, steadfast love that strove to win
Some wanderers from the ways of sin.

My Responsibilities to the Church

1 Peter 4. 7–11. March 15, 1931

From the late war comes this incident.

Friends of one of the worst fellows in a soldiers' camp in France had tried again

and again to get him to attend a Y. M. C. A. meeting. At last he came. When asked what induced him he replied:

"I saw your preacher-secretary washing dishes one day when there was a rush, and I said, 'A man who is big enough to do that is worth listening to.'"

Does your responsibility as a Christian and church member begin at the church door as you enter, and end as you leave it?

* * *

Dr. Lorimer of Boston once asked a man, a professing Christian, why he didn't join the church. He replied:

"The dying thief didn't join the church, and he was saved."

"Well," said the minister, "even if you do not belong to a church, you help to support missions, of course?"

"No," said the man, "the dying thief did not help missions, and wasn't he saved?"

"Yes," said Dr. Lorimer, "I suppose he was, but you must remember that he was a dying thief whereas you are a living one!"

Is that too harsh an indictment for one who does not feel his sense of responsibility to the organization that helps to make life safe in his community?

* * *

Our financial responsibility cannot be overlooked.

A certain congregation was surprised to receive one Sunday morning a small envelope containing a silver quarter. With the quarter were these printed words:

"I am 25 cents.

"I'm too small to buy a quart of oil;

"I'm too small to buy one half a pound of candy;

"I'm too small to buy a ticket to a good show;

"I'm even too small to buy a box of undetectable rouge;

"But when I come to church I'm some money!"

When the collection was taken at the close of a sermon "On Giving," many bills instead of quarters were found upon the collection plate.

Did you know that 16 out of Christ's 38 parables deal with money? One out of every eight verses in the four Gospels has something to say about money?

* * *

MISSING—Last Sunday some families from church;

STOLEN—Several hours from the Lord's Day by a number of people dressed in their best clothes;

STRAYED—Half a score of lambs, believed to have gone in the direction of No-Sunday-School Town;

MISLAID—A quantity of silver and copper coins on the counter of an amusement house;

LOST—A lad carefully reared, not long from home, promising, supposed to have gone off with one or two older lads to Prodigal Town.

Such was the notice found tacked upon a certain church's door. Was that church yours?

Important Ideas in John 3. 16

March 22, 1931

The plan of salvation as given in John 3. 16 is ideally perfect and wonderfully simple.

A pastor tells how hard he tried to get in close touch with his people. The dawn of success came when with a group of children to whom he was trying to tell the story of God's love. He asked:

"What kin are you to God?"

The children's faces began to light up as if now they were understanding what the minister was talking about. Afterwards a mother came to him to tell how her 10-year-old son came rushing home from that meeting, exclaiming:

"Mother, God is my Father, I am his child! He's a kin of mine!"

"From that day to this," said the pastor, "I trained myself to speak plainly."

* * *

At a Christian Endeavor convention in an immense skating rink the waiting crowd filled the sidewalk to the street, so choking the entrance that the ushers could not open the doors, which swung outward.

"Take those doors off the hinges! Lift them right up!"

Immediately a dozen strong hands raised the doors aloft, and the happy crowd swept into the rink.

John 3. 16 reveals how God opened the doors of heaven for us.

"Wondrous love! Oh, can it be
The gate of heaven's ajar for me?"

* * *

What does God do for us? Listen!

All that we ask
All that we ask or think
Above all that we ask or think
Abundantly above all that we ask or think
Exceedingly abundantly above all that we ask or think, according to the power that worketh in us. Ephesians 3. 20.

Praise him that we can all, individually, become beneficiaries of his invaluable gift!

* * *

She was a young stenographer, and she was pale as she stood before her employer to receive a discharge from her first position.

"I have given you three chances," he said, "and you have failed three times. I cannot try you again."

Three chances! "If God discharged us after three hundred failures where would we be!" He does, however, give us more and more chances. God so loves that he gives us chances to begin again. Gives us daily and hourly help in learning how to avoid our mistakes in the future. To crown it all, he gives us strength to conquer.

Why Christ Is a Worthy Master

Philippians 2. 5–11. March 29, 1931

"George," said a pastor to a young man at the close of meeting, "if you knew exactly what Christ wanted you to do, would you do it?"

"Yes, sir, I think I would."

"Let us pray!" said the pastor.

This was George's prayer: "O Jesus, I have not been serving you up to now, but from this time on you are my Master, and I will count I am your servant! Please help me!"

As they rose, with George's face aglow, his pastor asked:

"George, do you want to keep this change to yourself, a dead secret?"

"No, Christ is now my Master. What he tells me to do I will do."

The sequel? George became a soul-winner, with remarkable persuasive power.

* * *

A Sunday school teacher was telling her class about Cornelius sending a devout soldier with a message to Peter.

"Why," asked she, "did Cornelius send a devout soldier?"

Up spoke a lad: "Coz he could trust him."

We can trust Christ's insight and do his bidding.

* * *

"O Master, when thou callest
No voice may say thee nay,
No foot may shrink in fear,
No heart may dare refuse,
For blest are they that follow
Where thou dost lead the way!
In freshest prime of morning,
Or fullest glow of noon,

The note of heavenly warning
Can never come too soon."

Jesus Christ was the great faultless and flawless leader, and the transcending thought of his worthiness is that he can lead us through to victory. Then—

O Christian, live your life so true,
As on through life you speed,
That others, as they're watching you,
Shall say, "Thus Christ doth lead"!

* * *

Says one woman: "I want a Master who will sympathize with me."

Dear Christ, we tell thee of our care,
Of the sore burden pressing day by day,
And in the light and pity of thy face
The burden melts away!

Another woman says: "I want a Master to help me in my household affairs."

Do you not know, dear lady, that our blessed Lord and Master journeyed 60 miles to attend a wedding in Cana of Galilee, and his first miracle was to help a housekeeper out of a difficulty?

No one has ever approached Christ in understanding and insight of our needs.

SELECTED THOUGHTS FOR THE QUIET HOUR—MARCH, 1931

SUNDAY, 1st. *My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up! Psalm 5. 3.*

Horace Bushnell has pointed out, "God is a being of routine." We must set apart, at whatever sacrifice, regular times for pondering the words and thoughts of God.—John R. Mott.

MONDAY, 2nd. *He turneth the wilderness into a standing water, and dry ground into watersprings. Psalm 107. 35.*

God's providence is the pioneer of every faithful pilgrim. Let me therefore not fear when the path of duty turns into the wilderness!—J. H. Jowett.

TUESDAY, 3rd. *And God said unto Abraham, Let it not be grievous in thy sight because of the lad and because of thy bondwoman! In all that Sarah hath said unto thee hearken unto her voice, for in Isaac shall thy seed be called! Genesis 21. 12.*

Beneath their sad lot a divine purpose was running. This is the teaching of Scripture, that our lives are being ordered and our steps prepared. All we need to be anxious about is the finding of the path. Let us ask God to open our eyes to see the fountain beside us and the way before us!—F. B. Meyer.

WEDNESDAY, 4th. *Enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly! Matthew 6. 6.*

Secret devotion is the essence, evidence and barometer of vital and experimental religion.—C. H. Spurgeon.

THURSDAY, 5th. *From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Timothy 3. 15.*

St. Timothy's mother and grandmother taught him in his childhood to love the Scriptures, thus fulfilling God's command. Would that parents and guardians did the same today! For a knowledge of Bible truths and memory verses may well serve to develop character and to hold in times of temptation. The more of the Bible we can learn by heart, the richer spiritually we will be.—Floyd W. Tomkins.

FRIDAY, 6th. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Romans 8. 32.*

Lord Jesus, be our holy guest,
Our morning joy, our evening rest,
And with our daily bread impart
Thy love and peace to every heart!

SATURDAY, 7th. *Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection! Hebrews 6. 1.*

The writer of this epistle has a fine conception of the duty of progress. Get based on first principles, he says, but proceed beyond them! Climb up the ladder of the Christian life!—W. S. Bruce.

SUNDAY, 8th. *When thou art converted, strengthen thy brethren! Luke 22. 32.*

There are a great many church members who are just hobbling about on crutches. They can just make out that they are saved, and imagine that is all that constitutes a Christian. As far as helping others is concerned, that never enters their heads. They think if they can get along themselves they are doing amazingly well. They have no idea what the Holy Ghost wants to do through them.—D. L. Moody.

MONDAY, 9th. *Surely goodness and mercy shall follow me all the days of my life! Psalm 23. 6.*

Alas when the goodness and mercy come before us, and our blessings shut Jesus from view!

TUESDAY, 10th. *In all these things we are more than conquerors. Romans 8. 37.*

What does it mean to be "more than conqueror"? It is to have such a victory as will effectually break the adversary's power, and not only defend us from his attacks but effectually weaken and destroy his strength. It is not only to have the victory, but the spoils of victory.—A. B. Simpson.

WEDNESDAY, 11th. *Pray without ceasing! 1 Thessalonians 5. 17.*

If a man does not pray without ceasing there is room for doubt whether he ever prays at all. What would you think of a traveler who had a sure staff on which to lean which he only employed at distant intervals on the weary march, and that only for a short time? Let us turn all that we want into petitions, and all that annoys us let us spread before God! Earnest reiteration is not vain repetition.—Alexander Maclaren.

THURSDAY, 12th. *Continue ye in my love! John 15. 9.*

Love is the atmosphere he would have us ever live in: that is, believing that he ever loves us and claiming his sweet approval and tender regard.—A. B. Simpson.

FRIDAY, 13th. *We know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8. 28.*

The little worries which we meet each day
May lie as stumbling-blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Lord, to thee!

SATURDAY, 14th. *Have faith in God! Mark 11. 22.*

Reckon on God's faithfulness! When you cannot trust yourself or your faith, when heart and flesh fail, when the earth reels beneath you, look up and say: "Thou, my Lord, hast entered into an engagement with my soul to save and

deliver! Stand to Thine own pledges!" —F. B. Meyer.

SUNDAY, 15th. *The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. Romans 8. 2.*

Where sin abounded grace did much more abound, working whole-hearted allegiance and obedience. Why is this so little experienced? The answer is simple: The promise is not believed, is not preached; its fulfilment is not expected.—Andrew Murray.

MONDAY, 16th. *And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see! John 1. 46.*

Let us beware of prejudice! Dislike a man, dislike his looks, dislike his works, dislike the very ground on which he walks, but do not give way to prejudice against Jesus Christ!—Joseph Parker.

TUESDAY, 17th. *If any man love the world the love of the Father is not in him. 1 John 2. 15.*

No man can love opposites any more than he can walk in contrary directions at the same time. We cannot wear the habits of the world and the garments of salvation. So I must make my choice. Which of the two opposites shall I love, —God or the world?—J. H. Jowett.

WEDNESDAY, 18th. *When Moses was gone into the tabernacle of the congregation to speak with [God], then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims. Numbers 7. 89 (margin).*

The supreme triumph of the praying soul is not found in supplication to God, but in revelation of God.—A. T. Pierson.

THURSDAY, 19th. *And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins! Matthew 1. 21.*

If we are not saved from sin, how shall we hope to be counted among his people? Lord, save me now from all evil, and enable me to honor my Saviour!—C. H. Spurgeon.

FRIDAY, 20th. *Lo, I am with you alway! Matthew 28. 20.*

What matter if God wills
That we should sometimes walk in shady places?
The shadows of the everlasting hills
Are mirrored in the silver-bosomed rills
Whereto we stoop to cool our tired faces.
—F. M. P. Deas.

SATURDAY, 21st. *Now I know in part, but then shall I know even as also I am known. 1 Corinthians 13. 12.*

We have not the all-round view. Our judgment, therefore, cannot be just. Pray God to forgive the partiality of our judgment! See that it ever be the judgment of charity!—W. S. Bruce.

SUNDAY, 22nd. *God is our refuge and strength, a very present help in trouble. Psalm 46. 1.*

Everywhere in this book of God we find a supreme wish to help men. When we most need help the words are sweeter than the honeycomb. When other books are dumb, this book speaks most sweetly. It is like a star, it shines in the darkness. It waits the going down of the superficial sun of our transient prosperity, and then it breaks upon us as the shadows thicken. This is the real greatness of God: he will not break the bruised reed.—Joseph Parker.

MONDAY, 23rd. *Come unto me, all ye that labor and are heavy-laden, and I will give you rest! Matthew 11. 28.*

To put off the burden of our care from the tired shoulder and let him carry it for us,—home cares, business worries, soul troubles, church work, national affairs, fears about the future,—to lay them all upon him who careth for us, that is rest! —Mark Guy Pearse.

TUESDAY, 24th. *How often would I . . . but ye would not! Matthew 23. 37.*

Now then, as the story of your life, Christian reader, is being put upon record, as to you also the glorious call and gracious purposes of God are made known, what shall be written down as the response of your life,—"He would," or "He would not"? It must be one or the other.—Hubert Brooke.

WEDNESDAY, 25th. *Speak, Lord, for thy servant heareth! 1 Samuel 3. 9.*

Oh, let me hear thee speaking
In accents clear and still
Above the storms of passion,
The murmurs of self-will:
Oh, speak to reassure me,
To hasten or control:
Oh, speak, and make me listen,
Thou guardian of my soul!

THURSDAY, 26th. *Maran-atha (Our Lord will come). 1 Corinthians 16. 22.*

It weakens my spiritual life immeasurably that I think seldom and superficially of the second advent of my king. It is high time that I awoke out of sleep. When my Lord comes I must not be ashamed before him.—Alexander Smellie.

FRIDAY, 27th. *Keep yourselves in the love of God! Jude 21.*

There are two ways of keeping in his love. One is constant trust, the other constant obedience.

SATURDAY, 28th. *Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee! Isaiah 26. 3.*

The stayed mind and the trusting heart are ours. The keeping is the Lord's.

SUNDAY, 29th. *For sin, taking occasion by the commandment, deceived me, and by it slew me. Romans 7. 11.*

Never forget for a moment that it is sin that has led to the great transaction between you and Christ Jesus, and that each day in your fellowship with God his one aim is to deliver and keep you fully from its power and lift you up into his likeness and his infinite love!—Andrew Murray.

MONDAY, 30th. *His wife hath made herself ready. Revelation 19. 7.*

There is a musty, monkish way of seeking a blessing, and there is a wholesome, practical holiness which finds us in the company of the Lord Jesus himself not only in the closet but in the practical duties of life.—A. B. Simpson.

TUESDAY, 31st. *Howbeit, when he, the Spirit of truth, is come he will guide you into all truth. John 16. 13.*

Take the Word into your heart in the quiet faith that he will enable you to love it, and yield to it, and keep it; and our blessed Lord Jesus will make the book to you what it was to him when he spoke of "the things which are written concerning me." All Scripture will become the simple revelation of what God is going to do for you, and in you, and through you.—Andrew Murray.

In Times of Trouble Say:

First: God brought me here. It is by his will I am in this strait place. In that I will rest.

Next: He will keep me here in his love, and give me grace in this trial to behave as his child.

Then: He will make the trial a blessing, teaching me the lessons he intends me to learn, working in me the grace he means to bestow.

Last: In his good time he can bring me out again, how and when he knows.

I Am Here—

By God's appointment
In his keeping
Under his training
For his time.

President W. Douglas Mackenzie, D.D., Hartford, Conn.

LESSONS FROM THE PATRIARCHS

Sunday, 1st. Genesis 12. 1–9.

1. The Old Testament gives an account of the origin of the worship of Jehovah which takes us back to the majestic figure of Abraham. The piety of countless generations has loved to ponder upon these marvelous descriptions of the origin of the Hebrew people and their prophetic religion, from which at last the gospel of Christ arose in the providence of God. One great scholar has well said: "The short stories of Genesis, even those of the most elementary type, are exquisite works of art, almost as unique and perfect in their own kind as the parables of our Lord are in theirs."

2. Amid many groups which in that age were moving south and west from Chaldea was one of which Abram was the patriarchal head. With him the migration took on a religious origin and meaning which created a new era in man's history. For somehow he believed that God had called upon him to forsake home and kindred and country to go out on a great adventure of faith. That word "faith" here begins its own majestic history. "He trusted God," and that attitude became the basis of his life. (See Hebrews 11. 8–10.)

3. The prophetic writer looking back saw that the faith-life of Abram, with its wondrous power, must be the source of blessing to all generations. St. Paul therefore calls him "father of us all" (Romans 4. 16). We are his heirs if we live by our own faith in the same God.

O thou eternal One, who didst call Abram to the life of faith in thee, teach us like him to obey the voice of thy Spirit in our hearts! Through Christ. Amen.

Monday, 2nd. Genesis 12. 10–20.

1. We are to picture Abram as one whose character was disciplined and deepened by varied trials. His faith in the call of God is tested by the fact that the new land in which he has settled and where he has turned ancient pagan shrines into centers of the worship of the true God, is suddenly swept by famine. He is driven down to Egypt, the ancient "granary of the world," to take refuge there for a while.

2. Already Egypt had attained a high measure of civilization. In some respects religion was higher in that land than in Abram's past life. They had a firmer grasp of the fact that after death men will reap the fruits of their conduct in this life. They realized that among the supreme virtues were those of sincerity and loyalty and truth. The Egyptian heaven was closed against hypocrisy and murder and deceit. This atmosphere must have at once humiliated and enlightened Abram when his miserable lie about Sarah his wife was exposed. His fears had not been groundless, but his deceit was shameful.

3. As one has said: "Let lying be called by whatever flattering title men please, let it pass for diplomacy, smartness, self-defence, policy, or civility, it remains the device of the coward, a vice which diffuses itself through the whole character and makes growth impossible!"

O thou living and true God, enable us to be transparent, living in the light as thou art light itself! Through Christ Jesus. Amen.

Tuesday, 3rd. Genesis 13. 1–11.

1. When Abram and his nephew Lot returned to the South (Negeb), that is, the country between the hills of Judea and the desert, they were rich in the wealth of those days. But they had grown almost to the size of two tribes, and their shepherds and headmen were quarreling about pasturage. When the big-hearted Abram saw that they must separate he offered Lot the right to choose where he would settle. From a height at Bethel the two men surveyed stretches of unoccupied land. Lot chose what seemed the richest, stretching away across the Jordan valley. And there Abram let him go, with all goodwill and kindly blessings from the older to the younger man.

2. There are many practical suggestions from this incident. For quarrels among relations are, alas! familiar events in all generations. Love does not easily triumph over pride and greed and the mutual irritations of uncongenial dispositions. Recourse is often had to law or to arbitration by outsiders to settle disputes which generous love ought to have killed in their birth.

3. Undoubtedly these ancient traditions wished to emphasize the contrast between the noble, broad, affectionate spirit of Abram and the narrower, grasping attitude of the younger man. Lot chose the richer territory as it seemed then, and left his kinsman to the less promising regions to the South.

Let us pray that in any family circles we know of, when there is bitterness and division the spirit of Abram, which is the spirit of love, may prevail! Even in Christ's name. Amen.

Wednesday, 4th. Genesis 13. 12–18.

1. These ancient stories, even when they deal with the outward movements and fortunes of their heroes, are always concerned first with the moral quality of the leading figures, and second with the constant unfolding of the sovereignty of God. So here it is written that Lot by going toward Sodom deliberately went among a people of loose and wicked living in order to become richer than he was. Could he take with him a clean conscience and the sense of the presence of God? The suggestion is that he could not do so, and that later disasters fall on him because of his present choice.

2. But with Abram the opposite was the case. The point is that by his selfish choice Lot left Abram the sole heir of Canaan. For the third time Abram hears the voice of God, who now not only promises him this land, but unites that promise with another, that he should yet have a family who would inherit the land.

3. Jehovah is the lord of history. He is the eternal before whom time lies like a map. All movements of races and tribes are under his control. He can say to Abram, "I will give it unto thee," and long afterwards in strange ways he will do it. His will rules us and our nation with the same holy and irresistible might.

O God of the nations, be the God of our land, that our governors may know and obey thy will! Amen.

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

Thursday, 5th. Genesis 14. 11–24.

1. This remarkable chapter has for its practical outcome three more pictures of the greatness of Abram.

First we have his prompt, energetic and victorious action when he heard that an invasion of powerful forces had involved the capture and deportation of Lot along with other inhabitants of conquered Sodom. Abram is pictured as rushing with a small force after mighty armies and routing them and bringing back his nephew and other prisoners of war. This is more than merely family pride. This is high moral idealism. The man who can do this kind of thing stands out as a brilliant example of the most generous and loyal and self-sacrificing affection.

2. The second picture is that of Abram's hearty recognition of the spiritual dignity of a strange figure named Melchizedek. Because he worshiped the most high God Abram bows before him and even renders practical homage by paying tithes to him. Here was no jealousy, no idea that only Abram knew how to worship God. "Here there emerges from an obscure Canaanite valley a man nearer to God than Abram is." And Abram humbly confesses the fact.

3. The third fact is that when the king of Sodom offered to let Abram keep all the spoil of war which his soldiers had won, the man of God with dignity refused that wealth. To the ruler of a vile city Abram refused to become indebted. His soul was pledged to Jehovah, the most high God, and from him alone he accepts gifts of fortune. He refused "tainted wealth."

"The God of Abraham praise,
Who reigns enthroned above:
Ancient of everlasting days,
And God of love!"

Friday, 6th. Genesis 15. 1–6.

1. For our purposes of meditation we use the narrative as based on the assumption that God entered into special relations with Abraham, and that those relations were maintained with his descendants. They rested on the idea of a covenant, that is, a contract or binding promise in which God undertook to give to Abraham a multitude of descendants.

2. The covenant or divine promise rests on the assurance given to Abraham in a vision, that he would protect him and give him "a great reward." Abraham must have been in some anxiety for his safety among enemies and in sadness over his childless condition. We must picture him as a man of prayer who laid these troubles before God in a simple and humble spirit. When the assurance is born in his heart that God will be his shield his heart responds in an earnest act of faith.

3. The 6th verse is discussed by Paul in Romans 4. 3, 9, 22 and Galatians 3. 6. God judges the man of faith as standing in a right relation to him. That must be the basis of our Christian life, that we have trusted his word of love and that he deals with that act of our trust as the condition of his fatherly care of us forever.

Almighty God of holiness and of love, grant us in our day of greater light to be as full of faith as Abraham was in his day! For Christ's sake. Amen.

Saturday, 7th. Genesis 15. 7–17.

1. In our day, when we make contracts we have deeds drawn up, their terms are discussed and agreed upon by the contracting parties, and they are signed in the presence of witnesses. In the primitive days of Abraham people who had not the use of written documents had to adopt other modes of making solemn and binding contracts. One of these is described in this passage. God is represented as desiring to give Abraham the strongest assurance that the country he was in would become the home of his descendants. Animals are killed and cut in two. Their parts are arranged in two rows and the contracting parties walk between them. In this most solemn way, whatever the symbolic acts really meant, a formal agreement was publicly ratified and made religiously binding.

2. Abraham is represented as overwhelmed with awe at the condescension of the Lord God. The rite takes possession of his soul and holds him to his faith in God forever. Moreover, his descendants, the true Jews, down to our own day rest their religious life upon that transaction with their great "Father Abraham."

3. It is a strange and most moving fact that when we take the broken bread and the cup of wine at holy communion we Christians link ourselves with that primitive rite. Jesus said, "This is the new covenant in my blood." It helps the faith of all who take communion to realize that in Christ's death God has made a contract to forgive our sins and to preserve us alive forevermore. Jesus said so himself.

Let us pray that our insight and faith in God's majesty and love may be deepened as we sit at our next communion table!

Sunday, 8th. Genesis 17. 1–14.

1. We have seen in the 15th chapter an account of the making of a covenant between God and Abraham. There is one more story on the same subject. The event takes place through a theophany, which means that God made himself visible, probably "in fashion as a man," and spoke with Abraham face to face. (Not merely in "a vision" as in 15. 1.) At various great hours of their history God thus appeared in person to the founders of Hebrew history, Exodus 6. 3.

2. On this occasion God gives Abraham the assurance that his son Ishmael will be founder of a great race, but that another son will be born who will be the true heir of this covenant relation. Two permanent signs will remind Abraham and all his descendants forever that the eternal God has entered into a unique relation with them and is their God pledged by his own unbreakable word to bless them in a supreme fashion. The one is the change of name to Abraham. The other is the rite of circumcision.

3. A famous man was asked to give the greatest evidence of Christianity in a word, and the reply was, "The Jews." And what is more impressive than the consecutive history of this covenant relation between God and that race? Yes, more impressive is its fulfilment in the gift of the Son of God to fulfil that ancient covenant! We who believe in him are its heirs today.

Let us pray as Paul did that all Israel may learn to see their Christ in Jesus of Nazareth!

Monday, 9th. Genesis 17. 15–27.

1. The record is interested in two subjects, namely, the common origin of the people of Israel and of the descendants of Ishmael and the special relation of the living and eternal God to the "Chosen People." The latter is of course the supreme subject, since it was, as we have seen before, through faith in the revelations of God's purpose to the descendants of Abraham and Sarah that the people of Israel were prepared for the coming of Christ.

2. These ancient stories are fascinating in their human details. For example, take the laughter of Abraham and the laughter of Sarah at the idea that

two such old people should have a son; or the birth of Ishmael, the son of Hagar, and the various events connected with his birth so characteristic of the primitive family and tribal life of those times; or the fatherly love of Abraham, who pleads with God on behalf of Ishmael his beloved son (18)!

3. But the foundation idea of all these stories is that the eternal God, the creator and lord of all, is in control of human history and of the destinies of all individuals and races. Out of those ages that faith rises in its grandeur above all other ancient religious beliefs. The "Word of God" was then at work, the same divine word that in the fulness of the times appeared in prophets and psalmists, and at last in our Lord Jesus Christ and in the gospel which he has given to be our life and joy.

Let us pray that in our day of perplexing thought this ancient faith in the living God may conquer all hearts through Jesus Christ!

Tuesday, 10th. Genesis 18. 1–5, 16–22.

1. The first verse announces another theophany, that is, an appearance of God to Abraham. We are not told whether Abraham thought one of the three travelers who came to his tent door was Jehovah, or whether in some way all three represented him.

Travelers tell us that this account of Abraham's hospitality to these strangers is a perfect picture of what happens today when an Arab sheik is host to travelers who appear at his encampment out of the desert wastes.

2. But Abraham soon became aware that these visitors were not ordinary nomads. In all his courtesy there gradually rose a deep reverence. For somehow as their conversation proceeded it was Jehovah who was addressing him on that subject which was never far from Abraham's mind, namely, the divine promise that he and his descendants would receive the supreme blessing when as yet his wife Sarah had no son.

3. Then the story represents God as talking with himself, as it were making up his mind to deal with Abraham as one to whom he owed consideration. It was due to Abraham, on the basis of their covenant relationship, that he should know what Jehovah might do with Sodom and Gomorrah, notorious centers of moral degradation. We may smile at the naïf narrative, but there is a deep truth in it. Is it not Jesus who as the Son of God treated his disciples as friends and disclosed to them the purposes of his Father? And what does the prayer life of a true Christian mean if it does not include the idea that God does make known his plans in some measure to us?

Let us pray that even we may become sensitive to the approaches of God's Spirit, and may seek his constant guidance!

Wednesday, 11th. Genesis 18. 23–32.

1. In this impressive passage we have presented a problem which, as the prophecies of Ezekiel and Isaiah show, occupied the minds of deep-thinking Hebrews in later ages (compare Ezekiel 18, and also Isaiah 53). How does God deal with wickedness and with righteousness when they are mixed together in human society? Abraham sees that problem when he realizes that Sodom and Gomorrah are doomed and that his own nephew Lot and his family are there. Therefore when the three men move on towards Sodom Abraham remains in communion with Jehovah. How bold is this picture of a man bargaining with God! In spite of its defects we are made to feel the spiritual value of the faith, the humility, the passionate earnestness, the struggle for deliverance of loved ones, which prompt the prolonged pleading of the finite human mind with the vast purpose and holy will of the Eternal.

2. The central conviction is that of the absolute righteousness of God. The judge of all the earth must be one who is himself absolutely just. On that Abraham rests his hope as he faces the fact that the righteous are being constantly involved in the disasters which the wicked majority bring upon the community Today that is the case. Today the innocent all around us are suffering untold sorrows from the evil lives of others. And what can we do but cast ourselves on Abraham's faith?

3. Yet there is in this prayer the dawn of a more thrilling vision. Perhaps the righteous may yet be the savior of the wicked. Abraham thinks that even ten men might save a whole city. And Jehovah admits the principle. Yes, but the full truth was not yet seen. For we know that when only one perfect life was lived it saved the world! One suffered "the just for the unjust," and the floods of divine love have been flowing over the world ever since.

O Lord of wondrous love, O Christ of holiness and of Calvary, because of thine own obedient life we have life! Bless us with perfect faith! Amen.

Thursday, 12th. Genesis 19. 12–28.

1. The main points in the fearful story told in this chapter are a description of the extreme wickedness of the ancient cities situated on the edge of the Dead Sea. It is a region where geologists are agreed that there have been tremendous earthquakes accompanied by destructive fires. The main points of religious and moral interest for us are the view that the doomed cities had been the scenes of forms of vice which evoked horror even in times when moral standards were not as high as they had become when Genesis was written.

2. As Skinner says on the permanent religious value of the story: "Like the deluge story it retains the power to touch the conscience of the world as a terrible example of divine vengeance on heinous wickedness and unnatural lust; and in this ethical purpose we have another testimony to the unique grandeur of the idea of God in ancient Israel."

3. The story also brings into prominence the mean and selfish attitude of Lot (18–20). "In the very heat of a great public catastrophe he makes arrangements for his private comfort." While his former neighbors are perishing he is the same cold, calculating, selfish spirit looking out for his own profit. Even in the words of Jesus we see how deep was the feeling that the doom of Sodom is a message of God's hatred of inveterate sin.

Let us pray that in our day all tendencies to any public leniency towards vice may be checked by the Holy Spirit, lest we forget Sodom!

Friday, 13th. Genesis 21. 9–21.

1. As in the parallel story in chapter 16 we are told here of the trouble caused by the jealousy of Sarah when she watched her two-year-old son Isaac playing with the 16-year-old Ishmael, son of her slave Hagar. She insists that they be sent away, and Abraham, who loves Ishmael, does so in the conviction that it is the will of God. Sarah's cruel spirit is not unknown among people who should know better in a Christian land. It still happens that an employer will suddenly dismiss a faithful servant after many years of faithful work and without care for his or her future. It may be jealousy or it may be just desire for a younger employe, but it is a cruel and unjust act.

2. The record represents even Abraham as dispatching Hagar and her son without any provision into the desert life. This sets in bolder relief the kindness of God even toward one who is not an ancestor of the Hebrews. He it is who, when poor Hagar is in agony and despair, speaks to her "from heaven," and gives her deliverance, and sets a great promise before her concerning her son and the nation he would found.

3. What we may learn from these dark domestic episodes is that human history is under the guidance of One whose spirit is ever just and holy, even when we fail to see its meaning and direction. Isaac and Ishmael are both the instruments of his purpose and universal divine plan. And we may even apply the lesson to our own lives, so perplexing in their variety but all ruled by one heart of holy love.

Let us pray that in our homes jealousy may not break in and ruin peace and love!

Saturday, 14th. Genesis 22. 1–8.

1. This is one of the most sublime stories in all literature! Human affection and the human conscience, perfect sacrifice and perfect faith, terror and sorrow, despair and deliverance are all here moving our hearts and kindling our wondering admiration as we read. It describes a situation in a long past age, but reveals principles which are eternal. For example, no one would imagine today as Abraham did that God could demand of any one the slaying of a son. But human sacrifice was often practised in those days, and to Abraham it did not seem wicked or impossible that God should command him to offer up the life even of his only son. One day it came to him that this supreme act of devotion was demanded of him. With a clear conscience, with deep self-consecration, albeit with an agonized heart, he went forth to sacrifice the son of his love on whom all his highest and holiest hopes were concentrated.

2. "Who could have been surprised if in this horror of great darkness the mind of Abraham had become unhinged? Who could wonder if he had slain himself to make the loss of Isaac impossible? Who could wonder if he had suddenly ignored the command, waited for further light, or rejected an alliance with God which involved such lamentable conditions?"

3. The later history of Israel shows how hard it was for even the descendants of Abraham to give up human sacrifice. But here it was written that God condemns it. "It was the spirit of sacrifice, not the blood of Isaac, that God desired." It was the proof of that faith which the Epistle to the Hebrews (11. 17–19) celebrates gloriously, which trusted utterly and won a great reward.

O thou who didst not spare thine own Son, the Son of thy love, Father of eternal and perfect love, grant us the spirit of perfect and complete surrender to thy will! In Christ. Amen.

Sunday, 15th. Genesis 22. 9–19.

1. We must not forget that not only Abraham was called upon to make a great sacrifice, but we must also think of the attitude of Isaac. For he who had been brought up to think of himself as the heir of the covenant and the future father of many generations was now called upon to submit to death in the heyday of his youth. He no doubt shared his father's conviction that God had a right to demand this supreme sacrifice. His conscience was as clear as that of Abraham on that question. And when the hour arrived the son proved himself as sublimely loyal to the ideal of utter faith and self-consecration as the father did.

2. "It cannot cease to be matter of admiration and astonishment that a young man should have been able on so brief a notice, through so shocking a way, to forego all rights to choose for himself and yield himself implicitly to what he believed to be God's will. By a faith so absolute Isaac became indeed the heir of Abraham."

3. "Let us remember that we cannot know the grace of God, cannot experience the abundant provision he has made for weak and sinful men, until we have climbed the mount of sacrifice and are able to commit ourselves wholly to him."

O Christ, who didst become obedient unto death for us and for all men, grant us a share in thy spirit of complete surrender to the Father's will of love! Amen.

Monday, 16th. Genesis 24. 1–28.

1. Of this long chapter Dr. Skinner has said: "This chapter is one of the most perfect specimens of descriptive writing that the book of Genesis contains. It is marked by idyllic grace and simplicity, picturesque elaboration of scenes and incidents, and a certain epic amplitude of treatment." It opens with a scene of pathos, for Abraham knows that his long life is now drawing to a close. He realizes that it is his duty to find a suitable wife for his son Isaac, who is approaching 40 years of age. He also realizes that after his father's death Isaac may be tempted to make an advantageous marriage into some powerful Canaanite family, with all the religious dangers which that would involve.

2. He therefore summons his oldest servant and bids him go to the land from which Abraham so long ago had come at God's command, and there find Isaac a wife among their own kinsfolk. He is determined to keep the blood of his descendants pure from pagan contaminations.

3. We see the servant's devout dependence upon divine guidance. He trusts absolutely in the God of Abraham his master in this supreme concern. In the charming scene at the well we see at once the servant's keen appreciation of human values as he looks upon the beauty, the kindness and the energy of the young woman, and also his continual yearning to be most certainly guided by him whom Abraham has taught him to reverence and trust as the "God of heaven and of earth."

Let us pray that in the founding of families today Christian men and women may be inspired by the highest motives and aim at the noblest ideals of a Christian home!

Tuesday, 17th. Genesis 24. 29–33, 49–67.

1. Travelers in the East have told us in many books that the details of this narrative are true to the manners and customs of Arabian peoples to this day. Abraham's servant, knowing that his master is on his deathbed, will lose no time in declaring his errand and his conviction that the God of heaven and earth has pointed out Rebekah as the perfectly suitable wife for Isaac, the heir of the divine promise.

2. The whole vivid scene sets before us the admirable character of Rebekah. She is not only beautiful in person, but possessed of a character which is already firmly and finely moulded. When asked if she would agree to this offer of marriage she promptly assents. Moreover, she is willing to set out at once, declining the offer of even ten days more in her home. She realizes that Abraham's servant is most anxious to hasten back to his dying master. Admirable are her ability, her insight, her energy.

3. Ere they reach her new home the father has died. They meet the mild, contemplative Isaac walking out alone at twilight, brooding over his lonely life, fatherless and motherless and wifeless. And right speedily the young bride is taken to his heart, to become the mistress of his life and one of the immortal mothers of Israel. Happy Isaac and any man who hears a Rebekah say:

"If thou must love me, let it be for naught
Except for love's sake only, . . .
But love me for love's sake, that evermore
Thou may'st love on through love's eternity!"

For that is like God's love, which let us in a humble prayer accept for Christ's sake!

Wednesday, 18th. Genesis 25. 27–34; Hebrews 12. 16, 17; Romans 9. 10–13.

1. This famous story has seized the imagination of men. Both in the Old Testament (Malachi 1. 2–4) and in the New it is recalled. Shakspere alludes to it in "All's Well that Ends Well": "For a quart d'écu (thirty cents) he will sell the fee-simple of his salvation, the inheritance of it." Behind it there is a reflection of the agelong rivalry between Edom, founded by Esau, and Israel, founded by Jacob. The story illustrates the claim of Israel to be the superior race, as Jacob proved himself to be superior to his elder brother Esau.

2. The story, says Dr. Skinner, is "familiar to the pastoral tribes bordering on the desert, where the wild huntsman would come famishing to the shepherd's tent to beg for a morsel of food. At such times the man of the field is at the mercy of the tent-dweller, and the ordinary Israelite would see nothing immoral in a transaction like this, when the advantage is pressed to the uttermost." We, however, do not need to condone, far less admire, the cruel cunning of Jacob in order to condemn the conduct of Esau.

3. The permanent general lesson of this incident rises out of the stupid, sensual, short-sighted spirit of Esau. For a momentary indulgence he sacrificed a great inheritance, and could not win it back by any tears of penitence. He stands as the typical materialist over against the typical idealist.

O Lord of eternal life, grant that we in days of wealth may not be engrossed by them, but have eyes fixed on eternal values! Through Christ. Amen.

Thursday, 19th. Genesis 27. 1–17.

1. It is in the history of a family that the divine purpose was working toward a "far-off divine event." When we read these stories of sordid jealousies, intrigues, deceptions, revenges, we are apt to feel a kind of revolt in our hearts. Can these be the persons through whom a revelation of God was being prepared? Is it not outrageous to call men like Isaac and Jacob the fathers of the faithful? Could not God have found noble and pure characters to be founders of the religion of revelation? In many a breast today this silent criticism is being made and a sceptical attitude toward the whole Old Testament is being nourished.

2. But let us remember that Isaac and Rebekah, Esau and Jacob, were not any worse than other people! If God was to use personalities as a means of making himself known he had to take them as they were in their own age and make the best of them that was possible. And who are we? Some day our manners and customs may sound as harsh in other ears as those of Isaac's family do in ours.

3. The long story in this chapter begins with a picture of blind old Isaac led away from duty toward Jacob, the heir whom God had appointed, by his fondness for rash, attractive but gross-minded Esau. A mistake of paternal fondness for an unworthy son is the real starting point of the whole series of miserable transactions.

Let us pray that all Christian parents may learn to see and obey the will of God as to their children, and not be led by weak fondness to betray a solemn trust!

Friday, 20th. Genesis 27. 18–29.

1. It is not easy to realize all the ancient beliefs that are involved in the scene before us. Evidently Isaac in desiring to have venison specially prepared was not merely thinking of appetite but of some religious ceremony whose meaning is lost to us (7, 25). Further, it is evident that people believed that in the solemn blessing of a dying father there was some special divine value conveyed to him who received it. This explains the special intensity with which all four persons became engaged in the transaction before us.

2. There is this to be said for Rebekah, that she regarded Jacob as the true heir of Isaac, that the formal blessing of his dying father Isaac was his right, and that Isaac in his fondness for the robust and attractive Esau, and Esau himself, were in league to rob Jacob of his right. She therefore schemed to cheat the cheaters.

3. There is dreadful moral confusion all around, and a tragic family situation. They all thought they were acting religiously. Do we not know even in Christian history that people have thought it right not only to swindle each other, but even to commit murder for the truth's sake? Perhaps we have known the temptation to use some dodge to promote our views in church affairs?

Let us pray that all who believe in Christ shall have such faith in him as actual ruler of our lives and of his church that only absolute sincerity and truth can promote his cause!

Saturday, 21st. Genesis 27. 30–40.

1. We have already seen that it is possible both to understand the religious motives which impelled each of the actors in this family drama, and yet to appreciate the wrongness of the methods employed. In the last scene we find both Esau and Isaac face to face with the failure of their plan to rob Jacob of his right to the paternal blessing. By the cunning counter scheme of Rebekah and Jacob, which we must condemn on moral grounds, Isaac was forced to bestow this powerful "blessing" on the right man.

2. Of course Esau was flung into an ungovernable rage, and determined that when Isaac was dead he would himself murder his brother Jacob and so claim himself heir on all accounts to Isaac. His threat was so stern and passionate that Jacob never forgot it, and long years after, as we shall see, it filled him with terror.

3. Of Isaac it has been well said: "His nervous agitation no doubt mainly arose from his immediate recognition of God's hand in the matter. He said that God had prevented him from alienating the blessing from Jacob." He felt his own guilt and the almighty power of the Eternal.

O thou who rulest even the evil ways of men, who didst through the murder of Jesus grant salvation to mankind, we thank thee for the assurance that thou art today directing the confusions of the world towards the kingdom of light! Amen.

Sunday, 22nd. Genesis 28. 10–16.

1. When Jacob was ordered by his father to go to their relations in Padan-

aram to find a wife among them he was a lonely man with a long and dangerous journey before him. On the second or third night as he lay down to sleep he felt far from home, and must have wondered whether he had left God as well as parents behind him. Ere he closed his eyes they rested on the strange rock formation which travelers still note in the neighborhood of Bethel (modern Beitin), a formation which looks like a mighty staircase of rock mounting up into the night.

2. In his dream of the "ladder" or "stairway" the way was open into the infinite mystery of the heavens above him. A voice seemed to answer his yearnings and the wonderings of his soul, a gracious voice divine. The God of his fathers promised to be his guide and protector. The blessing of Isaac his dying father was confirmed in his soul.

3. So that land and that spot became holy for him. And his own future lay still dim and uncertain in details, but with the light of God's promise shining upon it.

"Though like the wanderer
The sun gone down,
Darkness be over me,
My rest a stone. . . .
There let the way appear
Steps unto heaven,
All that thou send'st to me
In mercy given!"

Monday, 23rd. Genesis 28. 17–22.

1. Jacob is pictured in this story as awakening with feelings of mingled awe and joy. When he consecrated that stone as a memorial he made it for his descendants, as the place may have been already for men of another race, a place of worship. "He felt," says one commentator, "that vivid as the impression on his mind then was it would tend to fade, and he erected the stone that in after days he might have a witness that would testify to his present assurance. So by fixed hours of worship, by rules and habits of devotion, by public worship, and especially by the monumental ordinance of the Lord's Supper, must we cherish the memory of known truth and deepen former impressions."

2. Says the same wise author: "This whole incident makes a special appeal to those who are starting in life. . . . Even from a selfish motive and the mere desire to succeed in the world, every one starting in life would do well to consider whether he really has Jacob's blessing and is making his vow."

3. And again: Jacob is now "the partner with God in the fulfilment of a divine purpose. And such is the change that passes on every man who believes in the incarnation, who feels himself to be connected with God by Jesus Christ (see John 1. 50, 51). He recognizes the divine intention to uplift his life and to fill it with new hopes and purposes."

O thou Son of God, who hast opened the kingdom of heaven to all believers, grant to us true faith in thy power over our eternal destiny! Amen.

Tuesday, 24th. Genesis 32. 1–13.

1. Chapters 29 to 31 of Genesis remind me of the remark made by a pious Scottish woman on whom I was making a pastoral visit. She said that in her daily Bible reading she had just come to certain chapters in Ezekiel. "But," she said, "ther's no muckle (much) feedin in some o' thae chaupters!" She was apparently comforted when her pastor laughingly agreed with her daring remark. So here we have the long and—for students of ancient manners and customs—important account of Jacob's marriages and the births of the children from whom the tribes of Israel are said to have descended. In these events and in the accumulation of his wealth we have the details of his controversies and business dealings with his astute and unscrupulous kinsman and father-in-law, Laban. Jacob himself knows how to get the better of Laban, and yet comes out boasting of his integrity and the favor of the Lord as proved by the success of his schemes. But for our devotional life "ther's no muckle feedin" in these chapters.

2. When at last, after twenty years of life with Laban, Jacob sets out for his father's country he finds himself compelled to face Esau. Then his past returns upon him with stern and appalling vividness. He hears that Esau, the brother whom he had deceived so cleverly so long ago, was advancing upon him with 400 men, an irresistible force. His terror is intense. With ready resource he adopts a plan for at once impressing Esau with his wealth and power and winning his favor.

3. But Jacob is a man who believes in God. He is heir of the covenant. And now there returns, with his fear of Esau, his dependence upon the Lord of his life. His prayer (9–12) has been called "a classic model of Old Testament devotion," although "the element of confession is significantly absent."

O Lord of our memories and our consciences, grant us in all our appeals to thee the spirit of humble contrition, that we may have the full joy of thy grace! For Christ's sake. Amen.

Wednesday, 25th. Genesis 32. 22–32.

1. This story has become precious to all who live the life of prayer. It reflects of course in some features the days when men thought of God or of his self-revelation in simple and crude fashion. Jacob is in fear of Esau, and at night when alone beside the rushing stream which wrestles its way in a rocky bed he finds himself assaulted by a man. In the ensuing wrestle Jacob attempts to throw his antagonist off, but a sudden grasp of his thigh paralyzes him, and he realizes that this is no real man but a manifestation of God who has overwhelmed him with such ease. Jacob wishes to have power with this divine force by knowing his name.

2. In the form before us and in its later prophetic interpretation (see Hosea 12. 4, 5) it has become spiritualized. It means that Jacob was a man whose essential spiritual force and faith in Jehovah fitted him to be Israel, a prince of God and founder of the people who inherited that great name.

3. How far the soul of man has traveled from those primitive ideas of physical struggle with a physical manifestation of God to that wrestling of spirit with spirit which reached its climax in Gethsemane! The glorious Bible story of revelation lies between those extremes. The apostle Paul gives a glimpse of a man "wrestling in prayer" when he prayed for the removal of the thorn in his flesh and the wondrous answer came, "My grace is sufficient for thee" (2 Corinthians 12. 7–10).

"I know thee, Saviour, who thou art,—
Jesus, the feeble sinner's friend:
Nor wilt thou with the night depart,
But stay and love me to the end!"

Thursday, 26th. Genesis 33. 1–17.

1. When the crisis came both Esau and Jacob carried themselves in a nobler fashion than might have been expected. The former, when he sees the brother who had wronged him, is moved not with the spirit of revenge, but with that of family affection. The wrongs are forgotten, the sacred ties are recalled

with emotion. Perhaps the faces of Isaac and Rebekah come before him and Esau's impulsive heart yields to the force of sacred and dear memories. Of course, in a way he can ignore the loss of his inheritance to Jacob because he has been exceedingly prospered and at present his tribe is far more powerful than that of Jacob. (Edom was at one time stronger than Israel.) Nevertheless, the picture before us is of a man acting with unexpected generosity and brotherly love.

2. And Jacob, instead of that cringing fear which moved him the night before at Peniel, now acts with dignity and confidence. To be sure, he is courteous as he bows seven times ceremoniously to the approaching Esau and talks (10) as though he recognized that Esau could have destroyed him and his whole company. But he is also independent and refuses Esau's protection in their journey (12, 13).

3. The historian would have us recognize the difference that Peniel has made. A "prince of God" is under divine protection. Out of that mysterious night of struggle a soul has been born which henceforth is superior to chicanery as well as to fear.

O thou who art our redeeming God, grant us that secret of the life of confidence and peace that rejoices only in righteous acts and noble motives! Through Christ our Lord. Amen.

Friday, 27th. Genesis 35. 1–14.

1. Scholars have great difficulty in accounting for various features in this passage. It seems to reflect events already recorded in other ways: for instance, the naming of Bethel (7) and of Jacob as Israel (10), each of them a second time. But as it stands it treats those events as confirming the faith of Jacob amid various troubles and dangers, and as calling out in him a purer devotion to the worship of the only God.

2. When the command of God in verse 1 reaches Jacob's soul he is aroused by memories of that first lonely journey when he fled from Esau's wrath and had the vision of the ladder. At Bethel he must reconsecrate himself. But he is not alone now, and in the mixed elements of his big family and dependents there are those who still worship almost anything but the God of heaven and earth. He must see that at so holy a spot as Bethel all idols and so-called sacred objects are got rid of. And yet even he still sets up a sacred stone and pours a libation upon it. So hard was it for the imaginations of men to rise to the conception of God as the spirit that inhabits all places and all forms of existence, who is to be worshiped only in spirit if he is to be worshiped in truth (John 4. 23)!

3. Once more Jacob is represented as receiving assurance that "God Almighty" is in control of his destiny. A fresh advance is suggested in this use of that great name. Happy the soul who at each crisis in his life knows God better and loves him more!

O God almighty, at each crisis in our own ever changing lives grant us ever growing knowledge of thyself, thy mercy, love and power! Through Christ. Amen.

Saturday, 28th. Genesis 35. 8, 16–20, 27–29.

1. In this chapter three deaths are recorded, each of which is worth a few words of consideration here.

The first is that of the aged nurse who had accompanied Jacob's mother Rebekah on her long bridal journey to become the wife of Isaac (24. 59). How the name Deborah appears here is a puzzle to Bible students. (In Judges 4 we hear of another Deborah, the famous prophetess who lived in this very district.) But we have the picture of one of those famous nurses of history who helped to train famous men and women for great careers. Such women have had the supreme reward of ardent and lifelong devotion, often exceeding that even given to a mother. Jacob so wept on his nurse's death that the tree under which she was buried became known as the "Tree of Weeping."

2. Then Jacob's earliest love, Rachel, died in childbirth. The dying mother whispered his name Ben-oni, "Son of my agony." But Jacob changed it to a better name, Benjamin, "Son of the right hand," which means, "of good fortune." The mourning for Rachel (see Genesis 48. 7) and her own last cry, "Son of my agony," are echoed through all the centuries of Hebrew history. (See Jeremiah 31. 15 and Matthew 2. 17, 18.)

3. At the end of the chapter we read of Isaac's death. In his last hours Esau and Jacob are together once more, perhaps reconciled more deeply as they see that each, for his own qualities and his own place in the plan of God, is the object of their father's complacent love.

One cannot ponder these three scenes with all their suggestions of deep affection, pathos and beauty without turning for a breath of still higher experience to the New Testament. For death has been conquered, and at every death-bed the Christian grasps that great hope "behind the veil."

O conqueror of death, we bless thee for thy gift of endless hope! Amen.

Sunday, 29th. Genesis 37. 1–11.

1. The supreme hero of the remainder of the Book of Genesis is undoubtedly Joseph. A writer has well said: "Of all the patriarchal stories this is the most artistic, its composition showing a high development of the literary faculty. A striking peculiarity of the story is the individuality and marked personality of the hero. . . . Joseph is many-sided. He is a man whose life displays the noblest traits not in one direction only, but in all. There was in his character no flaw of passion or prejudice. As slave, prisoner, interpreter of dreams, grand vizier, he passed through every phase of life unscathed and unsullied."

2. There is a definite plot which is thoroughly worked out through the whole story of Joseph's relation to his brothers. The foundations of that plot are skillfully set forth in this first paragraph. Jacob, here called Israel, openly showed great partiality for Joseph, son of his first love Rachel. He gives him a distinguishing dress, not one of "many colors," but one which, instead of being short for easy use in their open air life, reaches to the wrists and ankles.

3. To his envious brothers Joseph relates two dreams in which the idea is evidently expressed that he is destined to be (as it were) head of the family, even over his parents. This must refer to the position which Ephraim (Joseph's son) later occupied in the history of Israel. The naïf relation of his dream awakens indignation in the whole family. And out of that situation the whole wonderful and fascinating story is unfolded.

We may well pray once more that the Christian homes of our day may be free from those bitter rivalries and quarrels which are the root of many disasters to character and of much misery!

Monday, 30th. Genesis 37. 12–28.

1. It is clear that the author of Genesis had two different traditions before him out of which he weaves his story with such skill. We can see traces of

this in the parts assigned to Judah and Reuben respectively. It is fascinating to realize that the story of Joseph had so strong a hold on the imagination of the people of Israel.

2. The main emphasis must be placed on the bitter jealousy and hatred which swept the brothers into their cruel plot. It is a jealousy which infested with disaster the history of later centuries when the nation of Israel was split up into warring sections. Happily the story tells that instead of murdering him they suddenly prepared to sell their brother into slavery for a small sum of money.

3. Where will jealousy and hatred end if they are allowed to grow in the heart and become an actual passion? The New Testament calls hatred the equivalent of murder (as in 1 John and the Epistle of James). No man can afford to brood over even real wrongs done to him. So to brood is to nourish the spirit of cruel revenge and even of murder itself. The divine law of love forbids it.

Thou who art ruling our world and our hearts of tumultuous passion, give us the power to forgive and to love, and so to save our own souls! Through Christ. Amen.

Tuesday, 31st. Genesis 37. 29–36.

1. When Reuben went to rescue Joseph from the pit where he had been so heartlessly confined he found he had been stolen by Midianite merchants on their way to Egypt. In great distress he rushed back to the others shouting, "The boy is gone! Whatever is to become of me?" (Moffatt) After their first dismay at this unexpected disarrangement of their plans they began to face the terrible situation in which they were placed, for they must account to their father on their return for the absence of his best beloved son, Rachel's son and the dear idol of his heart.

2. The horrible plan which they adopted completely deceived Jacob. We can hear his heartbroken cries when he saw and handled the well-known dress of Joseph saturated with blood. No lavishing of comfortable words could assuage a grief without limit. "I will go down into the grave unto my son mourning."

3. Ah, but as we read the story knowing the end from the beginning we are intended to realize that there is another power controlling all human events! There is a God of Israel who is shaping history, even crime and tragedy, even hatred and lying, even measureless loss and grief, unto great and glorious issues.

Lord God almighty, when we look upon the tumults of the people and the restless, reckless ways of men, help us to believe mightily in thee, the Lord of all, and in thy supreme purpose of grace toward our world! This we pray in Christ's name. Amen.

OUR BOOK TABLE

The Great Redemption

The pulpit and the church have lost their power because they have ceased to seek the salvation of men in the "good old-fashioned way through consciousness of individual sin, repentance for sin, and seeking God on bended knees until light comes." This is the conviction of Dr. William L. Stidger of Boston University. He observes that books like "Twice-Born Men" are best-sellers because, he believes, of men's hunger for a personal spiritual experience. So he has gathered a number of instances of definite conversions. Not all of them are evangelical conversions, for he includes literary men and scientists who found God by different paths, but all the cases he gives are heartening. They embrace men and women in different walks of life,—an actor (Fred Stone), a newspaper editor, a poet, an artist, a farmer, and so on. Some world religious leaders of former times appear with their testimony, and "Men Outside the Church Who Have Known the Great Redemption."

The book, which impresses the reader with Dr. Stidger's torrential and vivid style, is useful in the broad scope of its cases, as of course also in its insistence upon the necessity of a definite spiritual transaction with God through Jesus Christ. A closing chapter on "The Approach and Process of the Great Redemption" speaks in the language of psychology as well as of the Bible. Among steps in the approach he emphasizes the value of solitude with God, which he thinks will meet the need of this age better than the revival meeting of old.

MEN OF THE GREAT REDEMPTION, by William L. Stidger. Cokesbury Press, Nashville, Tenn. 217 pages. $1.50.

The Basis of Belief

Why do you believe anything? What is the basis of valid reasoning?

In his pungent, almost polemic book entitled "The Basis of Belief: Proof by Inductive Reasoning," Dr. William G. Ballantine defends the proposition that it is by induction that we attain to any surety whatever. By this term he means the science of making observations and reasoning upon them. It is not denied that deductive logic has its place, indeed, "all reasoning is deductive," the difference being that pure or unverified deduction holds true only of the form of thought without being responsible for the objective fact of the materials that are fed into its logical hopper, while observation yields the findings from which thereafter valid conclusions may be drawn. "We cannot know anything by reason," says the author, "but neither can we know anything without reason."

He might have here quoted Pope's question: "What can we reason but from what we know?"

The aim of the book is to show that one can touch on the higher verities (as well as the lower) and ascertain their fact by an "observation" which is to be an absorption. This line of thought is illustrated by the adding-machine, which adds what is fed to it while some one with brains must know the proper figures to be fed. The fundamental postulate of the book is applied to the ascertainment of truth in various ranges up to and including God.

The author seems to have overstated the "generalization" value which he attributes to inductive reasoning, forgetting that there is no "perfect induction." He calls the statement, "The specific gravities of all substances are constant," a primary induction, and then would deduce from it certain conclusions. The bald fact is that all that can logically be asserted is that in all instances *so far observed* by scientists the constancy has been found to exist. This, however, establishes only a moral certainty, as cases not yet examined

might exist where the constancy did not obtain.

We would prefer to think of God as an intuition rather than an "induction," though, if the author means by his use of the latter term experience, his book certainly conveys some important teachings.—C. A. S. D.

THE BASIS OF BELIEF: PROOF BY INDUCTIVE REASONING, by William G. Ballantine. Thomas Y. Crowell Co., New York. 230 pages. $2.

The Apostles' Creed

Is the pulpit to blame for the ignorance of Christian doctrine and confusion of thought and lack of conviction so prevalent today? Have the preachers neglected to declare the whole counsel of God?

Dr. Clarence E. Macartney of Pittsburgh is not to be embraced in that category. He has recently preached a series of 12 sermons on the articles in the Apostles' Creed,—what the great Chalmers used to call "The grand particularities of the Christian faith." What he did with such warmth and vigor and personal testimony, another minister should be able to do.

THINGS MOST SURELY BELIEVED: A SERIES OF SERMONS ON THE APOSTLES' CREED, by Clarence Edward Macartney. Cokesbury Press, Nashville, Tenn. 195 pages. $1.50.

The Basis of Bible Study

All the methods of Bible study are found useful for this or that purpose, but there is one method that lies at the foundation of all the rest, namely, word study. Until we have the words of Scripture and know just what they mean we can make no progress. Hence a book that instructs one as to the words of Scripture is invaluable.

Such a series of books on the New Testament is now being issued volume by volume by that prince among Greek scholars, Dr. A. T. Robertson of the Southern Baptist Theological Seminary, Louisville, Ky. Volume 3 is now ready, covering the Acts. Volume 1 is on Matthew, Volume 2 on Mark and Luke. The New Testament will be completed in six volumes.

"By Way of Introduction" Dr. Robertson discusses authorship, sources, date, and other technical matters. Then he illuminates words and clauses in verse by verse order. He has not skipped a single verse in Acts without comment, so far as we have observed. And these comments are not always dry grammatical or linguistic points. Many a nugget of spiritual meaning or practical application nestles among the technical information.

It is a great book for the Bible student.

WORD PICTURES IN THE NEW TESTAMENT: VOLUME 3, THE ACTS OF THE APOSTLES, by Archibald Thomas Robertson. Richard R. Smith, New York. 490 pages. $3.50.

Educational Movements of Today

From the religious standpoint education has always been a problem. In the time of the church fathers Christians were reluctant to send their children to the Roman schools because they were pagan. Today a new paganism of a more subtle form with some coarse accompaniments is poisoning our educational system. This book, written in a scholarly way, is an attempt to arouse public opinion to oppose certain tendencies that are in their spirit, if not always in name, anti-Christian, or subversive of any kind of a religion at all.

The subject is discussed under three headings,—Movements in Public Education, Movements in Religious Education, and Church and State in a National System of Education. Attention is called to the tendency to secularize the public school curriculum, and the striking fact is stated that while in the "New England Primer" the material was 75 per cent religious, in modern readers it is about 75 per cent secular. Dr. Squires admits that the modern American school system is vast and complicated, and it is quite possible that strong religious influences may exist in some quarters and anti-religious trends in others. With trenchant pen he exposes the false philosophies and impudent self-advertisements that characterize much of the instruction of the day, and in particular denounces the introduction into the college libraries of books of reference which contain matter so bad that it could not be sent through the mails. It is no doubt true that under the plea of "science" certain teachers in higher institutions are gratuitously calling the attention of students, some of them none too mature, to biological "facts" of which the less said the better, unless it be in a medical school. The trouble comes in because many of the college teachers are unbelievers, that is, they are simply not interested in promoting first of all Christliness in their pupils. Deweyism has exercised, this author holds, an influence which has really been secularizing, though Dewey himself may possibly be returning to the faith which seemed earlier to have been his inspiration.

Dr. Squires' book deserves careful reading and wide circulation. The author has had years of experience in the field of religious education, and is well qualified to discriminate the good from the bad in American education. The ideal, he thinks, is the coöperation of church and state in education. "It is not likely," he says, "that the American people will ever be content with an absolutely divided educational system." There is a growing conviction that religion must be made basic in all our education. The religion of Jesus has a right to a national opportunity, and our hope must be that eventually public interest will swing back from the iconoclastic or soporific teachings of present-day speculators toward the solid religious foundations that have stood the tests of the centuries.—C. A. S. D.

EDUCATIONAL MOVEMENTS OF TODAY, by Walter Albion Squires. Board of Christian Education of the Presbyterian Church, Philadelphia, Pa. 268 pages. $1.25.

A Free Pulpit in Action

Few of our readers, we presume, have ever attended a community church or forum in a big city, and they may wonder what such an institution is like. The book before us will help them to understand. It emanates from the Boston Community Church, and gives 17 addresses delivered there by different individuals. An "Explanatory" introduction of 17 pages by the compiler of the book, who is leader of the movement, tells about its history and methods of work and worship, so called.

It started ten years ago with the intention of building a new kind of church adapted to the present age. For seven years it has met in Symphony Hall, with an average audience of 1200. It has no pastor: only a leader and a board of directors. Among the 17 whose addresses are printed here are a few liberal ministers, some scientists and reformers and lecturers. The forum method is followed. All sorts of themes

are dealt with—except straight Biblical subjects.

A Free Pulpit in Action, edited by Clarence R. Skinner. Macmillan Co., New York. 328 pages. $2.50.

Expository Handbooks

Epistle of Paul to the Galatians (The): An Exposition, by Charles R. Erdman. Westminster Press, Philadelphia, Pa. 128 pages. $1 net.

When an author has already written acceptably upon nearly all the books of the New Testament it is not necessary to expatiate at length on this latest member of the series. After an Introduction of 13 pages, covering authorship, aim, destination, date, contents and analysis, Dr. Erdman proceeds to expound the epistle in sections of a few verses each. Each section has a title. The Outline is:

Introduction, 1. 1–10
Paul's Apostolic Authority, 1. 11 to 2. 21
Justification by Faith, 3 and 4
Christian Liberty, 5 to 6. 10
Conclusion, 6. 11–18.

A meaty study, that gives special attention to obscure points!

St. John, by W. G. Scroggie. Harper & Brothers, New York. 132 pages. $1.25.

Substantially the same in form as Dr. Erdman's "Galatians" above, this book is by one of the leading conservative Scottish Bible teachers. He sees in John the Revelation of God as—

Life to the World, 1. 19 to 12
Light to the Disciples, 13 to 17
Love to All, 18 to 20.

The expository sections are full of Bible readings, and each ends with a "Thought" or outstanding teaching.

The publishers announce this as the first in a projected series of handbooks by Dr. Scroggie.

Biblical Studies

His Very Own: Paul's Epistle to the Ephesians, by Norman B. Harrison. Bible Institute Colportage Association, Chicago. 176 pages. 60 cents and $1.

The title is taken from Weymouth's translation of Ephesians 1.4: "He chose us as his own."

Dr. Harrison analyzes and expounds the epistle in detail, developing a great number of points, spiritual and practical. He makes it all personal to every believer. He sees things in the superlative degree. This is the 8th volume on Bible books and doctrines in the author's helpful "His" series.

Simplicity of the Spirit-Filled Life (The), by L. L. Legters. Christian Life Literature Fund, 1114 Chestnut Street, Philadelphia, Pa. 69 pages. 30 cents.

A personal message on the work of the Holy Spirit the indweller. Biblical teaching is of course the basis of instruction and of answers to questions the seeking believer asks. The author evidently speaks out of personal experience as he deals briefly with varied aspects of the subject in a dozen sections.

We cannot review these matters too often.

Our Lord and Our God: The Life of Christ for Students of the Four Gospels, by G. J. Zeilinger. Wartburg Publishing House, Chicago. 168 pages, with blank interleaves. $2.50.

The author is a professor in Wartburg Theological Seminary, Dubuque, Iowa, where he has taught the life of Christ for many years. This book reproduces the notes of his lectures.

It may be said to differ from the usual life of Christ in that communion with God is taken as the key to the life of Jesus of Nazareth. He came out of communion with God, remained in such communion through all tests, and returned to it. Man may come into communion with God through him.

The contents of the book are printed in sections like a textbook, with comments to give continuity and notes in smaller type to explain whatever is necessary. Professor Zeilinger knows all the leading theories, but his personal views are scholarly and conservative.

Of Jewish Interest and Concern

Calendar for 1931: Feasts and Fasts, Biblical and Traditional, by S. B. Rohold and W. M. Christie. Mount Carmel Bible School Press, Haifa, Palestine. 25 cents or 1/—.

In view of the increasing prominence of the Jewish people in world history the authors have here set the Gentile and Jewish calendars for the present year alongside each other, so that one may note the feasts and fasts as they come, and the portions of the law and the prophets read in the synagogues. This is printed in both English and Hebrew.

In addition there are explanatory articles on the Jewish calendar, the Talmud, Jerusalem; and lists of false Messiahs and of annual offerings in the Temple at Jerusalem as commanded by God, with explanations of the same.

Josephus and the Jews: The Religion and History of the Jews as Explained by Flavius Josephus, by F. J. Foakes Jackson. Richard R. Smith, New York. 299 pages. $3.

It would take a lengthy article to do justice to this scholarly study presented by Dr. Foakes Jackson on a theme of

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such vital interest. We can only direct our reader's attention to its publication. One must possess his own copy.

Josephus was born in A.D. 37, and lived into the next century. But for his histories we should know little of the Jews after the close of the Old Testament, or during the opening years of the first Christian century, or of the Roman yoke and the efforts to break it, or of history after the destruction of Jerusalem. His writings are critically evaluated by Dr. Jackson, and his contribution of reliable information summarized.

New Sanhedrin (The), or The Revision of the Trial of Jesus, and Other Prophetic Lectures, by David L. Cooper, 4417 Bernice Street, Los Angeles, Cal. 80 pages. 50 cents.

Addresses on the proposed new Jewish national sanhedrin and on prophetic themes led to requests for these addresses in print: hence this booklet. Jewish psychology and theology and "The Imperishable Jew" are the subjects of two of the chapters.

Through Missionary Eyes

Behind Mud Walls, by Charlotte Viall Wiser and William H. Wiser. Richard R. Smith, New York. 180 pages. $1.50 net.

With India as the land of front-page interest in our newspapers any book that gives intimate glimpses of life in India ought to find ready readers. That is what this book offers. It is a record of the experiences of American Presbyterian missionaries who set out to make a survey of a typical North India village, only to find that Western survey methods would not work, it was necessary for them to live among the people and win their confidence by friendship. Five years were thus spent.

The story is full of significant episodes and firsthand information. The illustrations are all descriptive of phases of the life and labors of the villagers. The book is easy to read, and awakens one's good will.

Sketches from Missionary Life in Spain, by Ernest H. Trenchard. Marshall, Morgan and Scott, London. 120 pages. 2/6.

Wherever one opens one finds these sketches inviting. The scene is laid in Central Spain. There are 18 sketches, of individual Christians, evangelistic efforts, local customs, and so forth. Since we know so little about evangelical work in that fanatical land these sketches will be news to most readers.

For the Progressive Worker

Boy Today (The), by Mather Almon Abbott. Fleming H. Revell Co., New York. 128 pages. $2.

Dr. Abbott is headmaster of Lawrenceville (N. J.) preparatory school for boys. He writes out of 34 years' experience: 19 as an assistant master, five as a Yale professor, and 10 as headmaster at Lawrenceville.

He views the Boy as a son of God, with a divine spark and inherent possibilities for good. He loves him and believes in him. But what is the Boy up against? Is he to blame?

The book gives the author's views in jerky, conversational language, based upon experience. His insistence upon sincerity, truth, self-sacrifice, outweighs, on the whole, his despair over the fierce backgrounds of wealthy parents and lawless home environments.

Preacher and His Missionary Message (The), by Stephen J. Corey. Cokesbury Press, Nashville, Tenn. 221 pages. $1.50.

The title exactly describes the book. Dr. Corey has been a student of foreign missions for a quarter of a century. He has written several volumes on his observations of the mission fields. He is now the secretary of the foreign board of the Disciples of Christ. He was a delegate to the Jerusalem Conference of 1928, and he has made large use in his book of the material brought forward at that conference. The pastor who desires to feel the inspiration of the missionary program and educate his people in their obligation to the work of the foreign field will find this a profitable volume for careful use and study.—F. F.

Protestant Coöperation in American Cities, by H. Paul Douglass. Institute of Social and Religious Research, New York. 514 pages. $3.50.

This volume is the result of a critical survey of the various types of church coöperation desired and welcomed by the Federal Council of Churches, comprising Part 1, The General Report; Part 2, The Technical Report; Appendices, and some 35 Tables.

The necessarily discursive and impersonal nature of the book might suggest that it would be dry and dull. Not so, however. The Federal Council in its inception was a daring innovation. It has made for friendly coöperation and given unified expression to a large majority of Protestant churches in the spiritual, social and industrial life of America. Perhaps it has prepared the church for "some more authentic movement of integration," which may give more concrete expression to its essential unity in "faith and order."—T. C.

Primary Music and Worship for Church School and Home. Presbyterian Board of Christian Education, Philadelphia, Pa. 168 pages. $1.25.

A good deal of thought and selection has been put into this collection of 201 pieces for children six to eight years old. It has in view the home and the school and the playground as well as the church. Its primary purpose is worship, but it would embrace the whole of the growing child's life in its scope. Hence the tunes are bright and rhythmic, the words are adapted to their several ends.

The first 32 pieces express the child's relation to God and his Word; the next 30, his relation to Jesus; then 15 on growth in Christian character. At No. 78 pieces suitable for home and school begin: morning and evening prayer, songs, grace at table, lullabies and fireside songs, etc. At No. 117 a dozen seasonal and nature songs begin, followed by pieces for special days and occasions. There are also play songs, and instrumental music, etc. Suggestions for music and worship at the end will prove useful.

As one turns the pages one notices many oldtime favorites, but there are also new compositions and folksongs from the German and elsewhere.

Sermons and Essays

Advertising Jesus, and Other Sermons, by S. R. Bratcher. Cokesbury Press, Nashville, Tenn. 238 pages. $1.50.

Of the 24 textual sermons, 14 were preached on special days in the church and secular calendar. The book title is that of the address on Bible Sunday, based on Mark 13. 10. It expresses the preacher's purpose throughout.

The author is a minister in the Methodist Episcopal Church, South. He has an anecdotal style, based on wide reading.

Christian Conquests, by Robert Merrill Bartlett. Cokesbury Press, Nashville, Tenn. 175 pages. $1.25.

A grasp on the spiritual forces of the Christian faith should make us conquerors, the author holds, over life's common experiences. So he worked out studies on a number of subjects for his church in Norwood, Massachusetts. Nine are given here. The titles are expressed in this fashion: "Conquest over Adversity: Pilgrims of the Impossible"; "Conquest through Abandon: The Great Hunger" (for God); and so on with the conquest of Memory, Self, the Commonplace, Compromise, Age, Pain, and the Dark.

These are full, clever essays. We should like to have more help derived from the Bible.

Friends of God, by Costen J. Harrell. Cokesbury Press, Nashville, Tenn. 177 pages. $1.

Forty-five devotional homilies, each about four pages long, originally printed in the author's church bulletin as an aid and stimulus to the devotional life of the congregation. Each starts with a text, is steeped in Scripture thought, and ends with a prayer. They surely should fulfil the author's purpose.

He Took It upon Himself, by Margaret Slattery. Pilgrim Press, Boston, Mass. 86 pages. $1.

A challenging lecture or compilation of biographical references and personal exhortations intended to show how invention and progress and reform have come about because some one got an idea, a purpose, and followed it up: illustrated of course in the highest and holiest way in the redemption of Christ. Many pages throughout the book reproduce uplifting poetic selections.

But however did Miss Slattery and the publishers make such a break as to refer uniformly to Dr. T. J. Barnardo of London as "David Bernardo"?

Seekers of Light: Vesper Messages, by Clarence W. Cranford. Judson Press, Philadelphia, Pa. 113 pages. $1.25.

Ten brief addresses given at summer assemblies with such acceptance that their publication was requested. Each starts from a passage of Scripture. They read well.

Various Themes

Ben Ezra, or The Midnight Cry, by William L. Beaumont. Stratford Company, Boston. 313 pages. $2.50.

Advertised as a sequel to "Ben Hur," the central idea in this novel is the second coming of Messiah to begin his millennial reign. Numerous persons, Gentile and Hebrew, appear in the plot, which swings around a good deal from New York to Europe, the Holy Land,

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SPECIAL OFFER: "Reminiscences and Gospel Hymn Stories" by George C. Stebbins (327 pages, formerly $3.00) will be included in any book order of $1.00 or more, for 25 cents additional. Add 25 cents to your remittance and check here ☐

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and the valley of the Nile. Scripture prophecy is woven into the conversations, the history of Israel is carefully followed, the fasts and feasts of the Jews are faithfully described. The multifarious episodes in the plot are said to be largely founded on actual experiences.

BRAIN TESTS, OR YOUR BRAINS IF ANY, by Walter B. Gibson. L. C. Page & Co., Boston, Mass. 224 pages.

Entertainment for persons of intelligence, to test in a popular way their observation, ingenuity and mental alertness. There are 150 tests or games, in three divisions. First come 90 Primitive Intelligence tests of one's ingenuity, memory, observation, judgment and discrimination,—nothing too hard for an ordinary person. Then, 45 General Knowledge tests of accuracy and speed. Lastly, 15 advanced tests in geography, history, literature and mathematics. Answers are given at the end of the book.

These Brain Tests have appeared in many newspapers, so the average parlor group need not be scared of them.

CHRISTIANITY IN A WORLD OF SCIENCE, by Chester Forrester Dunham. Macmillan Co., New York. 185 pages. $2.

Though this book does not bear that title, it is, nevertheless, a form of the oft-repeated tale of the conflict of science and religion. The manner of the telling is not the usual one: that is the only unique thing about it.

The captions used indicate the attractiveness of the presentation. They are: "Hebrew Science and Christianity," "Ecclesiastical Control of Science," "The Renaissance and Modern Science," "The Rediscovery of the Bible," "The Remaking of Theology," and "Christianity and Science."

There is much direct quotation, chiefly but not altogether from rather recent writers. This is not an entirely unsatisfactory practice, but it does not enhance the reader's opinion of the worth of the author's judgment. The tone is not so much of the investigator or of the discoverer, but of the reporter of "the latest" who is sure that lateness is a criterion of truth, or at least of acceptability.

For instance, he writes: "Not what Jesus was, or what he said, or what he did, but rather what mankind can achieve through fellowship with him today, that will determine the scientific evaluation of Jesus for modern life." But how can any one "have fellowship with him today" unless he was different from the rest of men? Of course the words may be used in a purely fanciful sense. But in that case the whole statement is empty and meaningless.—W. O. S.

COMFORT FOR THOSE WHO MOURN, compiled by O. V. Armstrong. Cokesbury Press, Nashville, Tenn. 100 pages. 50 cents, with mailing envelope.

An unusual compilation of hundreds of Bible, poetry and prose selections woven together by the author after the death of his wife. The contents are divided into sections entitled—"Death A Transition," "In Heaven Glorified," "Comfort's Supreme Source," "Heaven More Real," "Soon to Meet Again," "Comforted to Comfort," "Be Ye Also Ready."

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DADDY DAVY, or DAVID BRAUER, MASTER, by G. W. Marque Maier. Christopher Publishing House, Boston, Mass. 166 pages. $1.50.

A briskly told tale of an earnest, broad-visioned teacher in an impoverished prep school, who is later able to build it up financially and with a firstclass faculty and high educational principles and aims.

GREATEST THOUGHTS ON IMMORTALITY, compiled by Jacob Helder. Richard R. Smith, New York. 183 pages. $2.

The author is a former college professor of philosophy, which is guarantee that this compilation is not composed of light clippings. On the contrary, the matter is derived from personal letters from prominent people and from other worthwhile sources. His correspondents have been Protestant and Roman Catholic clergymen, outstanding representatives of Judaism, distinguished theologians, philosophers, scientists, educators, authors, etc. The negative side is presented in quotations from books, and is followed by affirmative quotations. The Index is a surprising list of distinguished names.

RUGGED ROAD (THE), AND OTHER STORIES, by Margaret E. Sangster. Fleming H. Revell Co., New York. 95 pages, illustrated. $1.25.

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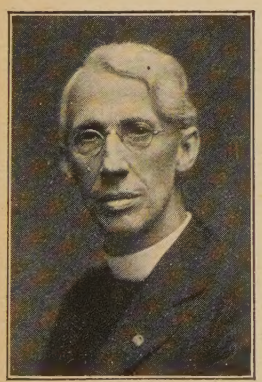

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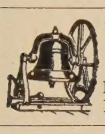

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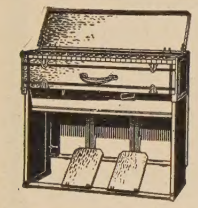

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WHEN ALL DRANK AND THEREAFTER: A STUDY IN PROHIBITION PERSPECTIVE, by Conrad Henry Moehlman. Alcohol Information Committee, New York. 149 pages. $1.50.

This compilation, which is printed in paragraphs of separate items mostly not over a page long, harks back to Antiochus Epiphanes and the Greeks. Glances are taken at laity and clergy down the centuries. Protests against the general use of liquor first appeared in America in 1630. The beginning of the modern drive was the barrage of a Dr. Benjamin Rush in 1785. Ministers then began to speak out against the curse. From temperance to prohibition, and the crusades of the women and the church, lead up to present conditions.

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*Thomas D. Foster: A Biography, by R. Ames Montgomery, 294 pages. Privately printed.

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God in Christian Experience, by W. R. Matthews. Harper & Brothers, New York. 283 pages. $3.

Lord's Prayer (The), by Friedrich Rittelmeyer. Macmillan Co., New York. 192 pages. $1.75.

Personality in Its Teens, by W. Ryland Boorman. Macmillan. 268 pages. $2.50.

Studies in Power, by Henry M. Edmonds. Cokesbury Press. 216 pages. $1.75.

Studies in Tertullian and Augustine, by Benjamin Breckenridge Warfield. Oxford University Press, New York. 412 pages. $3.

Prohibition Pamphlets

Prohibition Is Profitable to the Doctor, by W. H. Seymour. 11 pages. 5 cents.
Reprinted from a medical journal.

Is Beer A Temperance Drink?
A chart showing in what percentages Americans drank their alcohol in beer, wine and whiskey before the days of national prohibition and at intervals since.

The Death Rate Under Prohibition, by Cora Frances Stoddard. 8 pages.

Why Prohibition Is Here to Stay, by William E. Borah. 8 pages.
Reprint of an interview.

Statement of Government Control in Ontario, by E. C. Drury. 19 pages.
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The foregoing are issued by the Anti-Saloon League, Westerville, O.

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